Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

March 2014 Hanna, Utah Vol. 32 No. 3

The 8th August 1844

Transfiguration of President Brigham Young

Mormon Myth or Sacred History

Being a Review of a Paper Written By

Richard S. Van Wagoner

Collier's Publishing Co.

Copyright © 2015
by
Fred C. Collier
All Rights Reserved

Copies may be obtained
by writing:

Collier's Publishing Co.
HC 63 Box 1B
Hanna, Utah 84031
(505) 600-1842
ChurchOfTheFirstborn1842@gmail.com
http://Church-of-the-Firstborn.org

Introduction

In 1995 Richard S. Van Wagoner, who is a Mormon author, released a paper on the 8th August 1844 Transfiguration of President Brigham Young. Wagoner's paper was published in the Winter 1995 issue of *Dialogue Magazine* (Vol. 28, No. 4). The Transfiguration occurred during the Succession Crisis between Sidney Rigdon and President Young, and **Many**, **Many**, **Many** accounts have been passed down to us by **Eye Witnesses** *who both* **Saw** *and* **Heard** this **Momentous Event** at the time it occured. However Wagoner utilizes the theories of so called "Social Scientists" in order to debunk and explain away these testimonials, and thereby reduces them to **Absolute Zero** in *historical value*, and in the end he declares the whole event to be nothing but a "Mormon Myth".

Wagoner's greatest argument in support of his conclusions, is based on his claim that there were no accounts of the Transfiguration which were written down at the time it occurred. In continuing Wagoner turned a blind eye to some of his sources, and altogether failed to recognize others for what they most obviously are. For example even though Wagoner had access to President Young's personal diary, and even though he referred to President Young's entry for that day in his paper, yet he failed to recognize that President Young made direct reference to the Transfiguration and the appearance of "the Spirit of the Prophet". On top of this, three days later, President Young wrote a letter to his daughter, who as of then was living in Massachusetts, wherein he referred to the appearance of the "Spirit of the Prophet".

In adding to all this, of late there have been certain Mormon Fundamentalists who have taken up with Wagoner's perspective, and who for this and other reasons have decided to throw President Young, together with the Quorum of the Twelve, under the Bus.

This then is the focus of this issue of *Doctrine of the Priesthood*, to Critique Wagoner's paper where it concerns the Question of the Transfiguration, together with a Critical Look at what he said regarding Rigdon's right to Succession, as opposed to President Young, and the Quorum of the Twelve. On top of this there will also be a response to the relevant claims of some Mormon Fundamentalists.

Patriarch Benjamin F. Johnson: 1 ¶ And I do further bear this as a testimony faithful and true, to the Church and to all the world — 2 That at a conference of the whole Church at Nauvoo, subsequent to the Prophet's death and return of the absent Apostles — 3 That I sat in the assembly near to President Rigdon, closely attentive to his appeal to the conference, to recognize and sustain his claim as "Guardian for the Church." . . . And as he closed his address and sat down *my back was partly turned to the seat occupied by* **Apostle Brigham Young** *and other* **Apostles** — 5 When *suddenly and as from* **Heaven**, I heard *the voice of the* **Prophet Joseph** *that thrilled my whole being*. 6 And **Quickly Turning Around**, I saw *in the* **Transfiguration** *of* **Brigham Young** *the* **Tall**, **Straight** *and* **Portly Form** *of the* **Prophet Joseph Smith**, *clothed in a* **Sheen** *of* **Light**, *covering him to his feet*. 7 And **I Heard** *the* **Real** *and* **Perfect Voice** *of the* **Prophet** *even to the* **Whistle**, as in years past caused by *the loss of a* **Tooth**, *said to have been* **Broken** *out by the* **Mob** at Hiram [Ohio]. (*Unpublished Revelations Vol 1, 3rd Ed.* Part 70, p. 171–172)

The 8th August 1844

Transfiguration of President Brigham Young

Mormon Myth or Sacred History

Being a Review of a Paper Written By
Richard S. Van Wagoner

by
Fred C. Collier

With Regard *to* Apostolic Succession

We need to remember when considering the 1844 Succession Crisis, that only the *initiates* knew of the **Holy Order** *and* **Kingdom** *of* **God** or **Council** *of* **Fifty**. So by and large, for the average member of the Church, the ***Succession Crisis*** was about who would replace the Prophet as **President** *of the* **Church**, and *not about the next* **Patriarch**, **Priest** *and* **King** ***over*** *the* **Kingdom** *of* **God**. And yet this notwithstanding, there is not to be found in the record, so much as *one speech* that was given, *that* ***discussed*** **Succession** *in the* **Priesthood** from the **Perspective** *of the* **107th Section** of the Doctrine and Covenants. Of course we know why this was so, because the *initiates* were talking about something else — something that the General members of the Church *knew nothing of.*

Yet this notwithstanding, in fact, contrary to what many have said, as of the time of the death of the Prophet, *the* **TWELVE** *had the* **UPPER HAND** — at least *this is so as far as* **SECTION 107** *is concerned.* According to what is written therein, *the* **QUORUM** *of the* **TWELVE** *when* **UNITED** *have a* **VOICE EQUAL** *to the* **QUORUM** *of the* **FIRST PRESIDENCY**. *According to Section 107*, the same was also **TRUE** *of the* **HIGH COUNCIL** *of the* **CHURCH**, *and the* **FIRST QUORUM** *of the* **SEVENTY**.

22 Of the Melchizedek Priesthood, **THREE PRESIDING HIGH PRIESTS**, *chosen by the body [of the Priesthood]*, appointed and ordained to that office, and *upheld by the confidence, faith, and prayer of the church*, **FORM** *a* **QUORUM** *of the* [**FIRST**] **PRESIDENCY** *of the* **CHURCH**. 23 The *twelve traveling councilors are called to be the* **TWELVE APOSTLES**, or special witnesses of the name of Christ in all the world — thus differing from other officers in the church in the duties of their calling. 24 And *they form a quorum*, **EQUAL** *in* **AUTHORITY** *and* **POWER** *to the* **THREE PRESIDENTS** *previously mentioned*. 25 The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world — thus differing from other officers in the church in the duties of their calling. 26 And *they form a* Quorum, **EQUAL** *in* **AUTHORITY** *to that of the* **TWELVE** *special witnesses or* **APOSTLES** just named. 27 *And every decision made by either of these quorums* **MUST** *be by the* **UNANIMOUS VOICE** of the same; that is, *every member in* **EACH QUORUM** *must be* **AGREED** *to its* **DECISIONS**, *in order to make their* **DECISIONS** *of the same* **POWER** *or* **VALIDITY** *one with the* **OTHER** — 28 A majority may form a quorum when circumstances render it impossible to be otherwise — 29 *Unless this is the case*, *their* **DECISIONS** *are* **NOT ENTITLED** *to the* **SAME BLESSINGS** *which the* **DECISIONS** *of a* **QUORUM** *of* **THREE PRESIDENTS** *were anciently*, who were ordained after the order of Melchizedek, and were righteous and holy men. . . . . .

36 The *standing high councils, at the stakes of Zion*, form a quorum **EQUAL** *in* **AUTHORITY** in the affairs of the church, in all their decisions, *to the* Quorum of the [**FIRST**] **PRESIDENCY**, *or to the* **TRAVELING HIGH COUNCIL** [*or* **QUORUM** *of the* **TWELVE APOSTLES**]. 37 The **HIGH COUNCIL** *in* **ZION** *form a* **QUORUM EQUAL** *in* **AUTHORITY** *in the affairs of the* **CHURCH**, *in all their decisions, to the* **COUNCILS** *of the* **TWELVE** *at the* **STAKES** *of* **ZION**. (D&C 107:22–29, 36–37)

According to what is stated above **WHEN UNITED**, *the* **QUORUM** *of the* **FIRST PRESIDENCY**, *the* **QUORUM** *of the* **TWELVE**, *the* **FIRST QUORUM** *of the* **SEVENTY**, *and the* **HIGH COUNCIL** *of* **ZION**, *all have an* **EQUAL VOTE.** However as of the moment that the Prophet Joseph Smith *was* ***Murdered***, *the* **FIRST PRESIDENCY** *as a* **QUORUM** *became a* **BROKEN QUORUM** *without a* **HEAD** — *consequently it* **CEASED** *to* **EXIST** as a Quorum. *If you want to say that the* **NAUVOO STAKE HIGH COUNCIL** *was the*

High Council *of* **Zion**, *or the* **High Council** *of the* **Church** (D&C 102), with William Marks at its head as Nauvoo Stake President, rather than the Prophet Joseph Smith as per Section 102 — if for the sake of argument we should agree to this, then according to the Revelation on Priesthood as contained in Section 107, if **United** *with a* **Unanimous Vote**, the Nauvoo Stake High Council would have an **Equal Vote** *to the* **Quorum** *of the* **Twelve**. But in fact as of the 8th of August, 1844, Nauvoo Stake President William Marks was **Apostate** *in* **Spirit** with regard to *the things that the Prophet did at* **Nauvoo**. He did not accept **Plural Marriage**, *the* **Holy Order**, *the* **Temple Program**, **Total Commitment**, *a* **Perfect Law** *of* **Theocracy**, and *neither did he* **Accept** *what the* **Prophet** ***did*** *in the* **Council** *of* **Fifty**.

If you are to believe that the Prophet Joseph Smith lived and died as a Prophet of God, and that the things that he did in the last years of his life were of God, then as of the 8th of August, 1844, **William Marks** *was* **Apostate** *in* **Spirit**. However this in itself does not go to say that the *all the members of the* **Nauvoo Stake High Council** *were in* **Harmony** *with* **President Marks**. In fact there were members of the Nauvoo Stake High Council who *were in favor of* **Joseph's Measures** *from* ***first*** *to* ***last***. What this means is that the Nauvoo Stake High Council, with William Marks at its head *was a* **Divided Quorum** — and hence, according to Section 107, *their vote as a* **Quorum** *was* **Nullified**, and *did not have* **Equal** *standing with the* **Quorum** *of the* **Twelve**. Now I realize that there were *other issues regarding* **Succession** *in* **Priesthood**, but *as far as the* **Church** *of* **Christ** *is concerned* **Section 107** *and* **124** *tells the* **Story**.

We need to remember too, that William Marks did not come out and *publicly proclaim his views* to the Saints — because *had he done so, they would have* **Rejected** *him*. So then **President Marks** *was* **Living** *a* **Lie**, *because he* **Pretended** *to be what* **He** *was not* — and not only was this **True** *of* **William Marks**, *but it was also* **True** *of* **Sidney Rigdon** *and the* **Prophet's** *wife* **Emma** — hence, in fact, **William Marks**, **Sidney Rigdon** *and* **Emma** *were all* **Living** *a* **Lie**, *which they* **Endeavored** *to* **Palm** *upon the* **Saints**.

In contrast to this, we have the **Quorum** *of the* **Twelve**, *who were* **Unanimously** *in favor of Joseph's* **Measures**, *with the* **United Voice** *and* **Vote** *of the* **Quorum** *of the* **First Council** *of* **Seventy** *standing right* **Behind** *them*, *in* **Full Support** *of the* **Quorum** *of the* **Twelve**.

So then, *as of the* 8th *of* **August**, 1844, *the* **Quorum** *of the* **First Presidency** *did not exist, because it was a* **Broken Quorum**, *without a* **Head**, and Sidney Rigdon *had no right to reconstitute the* **Quorum** *of the* **First Presidency** *by himself*. As it says in Section 107: '**Three High Priests Chosen** *by the* **Body** [*of the* **Priesthood**] *and* **Sustained** *by the* **Saints Constitute** *the* **Quorum** *of the* **First Presidency** *of the* **Church**' (D&C 107:22). So the **Quorum** *of the* **First Presidency** *no longer* ***existed***. On top of this the **Voice** *of the* **Nauvoo Stake High Council** was **Nullified**, *because of* **Division** *from* **Within** *and the* **Apostasy** *of its* **President**. Yet in all this, the **First Quorum** *of the* **Seventy** *were* **United** *with the* **Quorum** *of the* **Twelve**, making *two* **United Quorums** *of* **General Authorities** *of the* **Church** *of* **Jesus Christ**, who were each **Equal** *in* **Voice** *to the* **Quorum** *of the* **First Presidency**. What this means is that *according to the* **Law** *of the* **Priesthood**, *as set forth in* **Section 107** of the Doctrine and Covenants — *aside from the* **Quorum** *of the* **Twelve**, *there really was no other* **Option** *for* **Succession**. In keeping with this, *as things turned out, this is* **Precisely** *what occurred at the* **Special Conference** *of the* **Church** which was held on the 8th of August 1844. *The* **Quorum** *of the* **Twelve**, *with* **President Brigham Young** *at their* **Head**, *was* **Sustained** *as the* **Head** *of the* **Church**.

To be sure the calling of an Apostle is different from that of the President of the Church, but there *is no* **Revelation** *in* **Scripture** that says, or *even suggests*, *that an* **Apostle** *in the* **Quorum** *of the* **Twelve** *cannot be advanced in the* **Ranks** *of the* **Priesthood**, *and thus become the* **President** *of the* **Church**. On the contrary, what Section 107 does say, is that '**Three High Priests**', **Chosen** *by the* **Body** *of the* **Priesthood**, *and* **Sustained** *by the* **Saints**, *constitute a* **Quorum** *of the* **First Presidency**' (D&C 107:22). In keeping with this, President Young, Heber C. Kimball and Willard Richards were all High Priests — the High Priesthood being inherent to the calling of an Apostle. Hence, ultimately President Young, Heber C. Kimball and Willard Richards, were *chosen by the body of the* **Priesthood**, *and* **Sustained** *by the* **Saints**, *to* **Reconstitute** *the* **Quorum** *of the* **First Presidency**. In fact *we have an established* **Precedent** *and a* **Perfect Example** *for* **Succession** *to the* **Quorum** *of the* **Twelve** *right in the* **New Testament**, for *that is* **Precisely** *what* **Occurred** *after the* **Death** *and* **Resurrection** *of* **Christ**.

So as of the 8th of August, what other options were there, aside from the Quorum of the Twelve. Contrary to what others have said, we can forget about Apostates, who were cut off from the Church, such as David Whitmer and Oliver Cowdery, who had been excommunicated years before. In no way did they or other has-beens figure in as possible successors after the Prophet's death in 1844.

And now let us consider the next issue — namely Patriarchal Succession through the Prophet's sons, or brothers. As of the time of the Prophet's death, Joseph the Third was only Eleven years old, and the Prophet's son David was not yet even born. In keeping with this, John Smith, who was Hyrum's Oldest Son, was only Eleven Years Old. Inasmuch as they were not adults, they were not really an option for Succession. Before the Prophet went to Carthage, he instructed William Clayton *(who was his Secretary)*, that if He and Hyrum were murdered, the Prophet's brother Samuel was to be his Successor. When the Prophet stated this to William Clayton, Reynolds Cahoon, who was a Judas that worked in the Prophet's office, reported this information to the Masons. Hence the Masons made the decision to Murder Joseph, Hyrum and Samuel. This they did under the belief that if they succeeded in cutting off all possible heads of the Church, that of necessity the Church would go into confusion, and loose its focus and force of Momentum. This thought is clearly expressed by Apostle Wilford Woodruff in a Proclamation which he published to the British Saints on the 9th of February 1845:

> As many [Evil] spirits have gone out into the world in the last days, *one of them was* **Plainly Manifest** *in the* **Prophetic Editors** *of many of the* **Public Journals** *of the day, by prognosticating that as the* **Prophet** *was* **Dead**, *the* **Work** *of the* **Latter-day Saints** *was* **Ended**, *that they would* **Disperse**, *and the* **Cause Fall Away** *and* **Die**. They might as well have said *in the case of the* **Crucifixion** *of* **Christ**, *because he was* **Dead**, *that his* **Testimony** *would* **Die**, *and his* **Apostles Desert** *the* **Cause**, *and the* **Work** *fall to the* **Ground** *to rise* **No More For Ever**; *but it was the* **Reverse**, *his* **Testimony** *just began to be in* **Force**, *his* **Apostles** *having the* **Keys** *of the* **Kingdom**, *walked up into their calling, and* **Magnified** *the* **Work**, *three thousand souls uniting with them* ***in one day***, *while the* **Work Spread Far** *and* **Wide**.
>
> So will it be *in this case*, the **Testimony** *of the* **Late Martyred Prophets** *will now be in force*, *the* **Principles** *of* **Light**, **Knowledge**, *and* **Glory** that have *flowed from their lips, is* **Too Firmly Riveted** *in the* **Hearts** *of* **Thousands** *of the* **Saints** *to* **Die**, *but on the* **Contrary** *must* **Live** *and bring forth* **Fruit** *to the* **Honour** *and* **Glory** *of* **God**.

The **Fire** *of* **Eternal Truth**, *and the* **Power** *of* **God**, have *burned too long and deep in the flesh and bones of the* **Twelve Apostles** *of this* **Dispensation**, *while sitting under the* **Quickening Voice** *and* **Testimony** *of those* **Prophets**, *to be* **Quenched** *with anything but* **Death**, *neither will it permit them to* **Turn** *from their* **Course** to spend their time in the engagements of merchandise, farming, or fishing. A **Double Portion** *of the* **Spirit** *of* **God**, *and the* **Power** *of the* **Priesthood** *will* **Rest** *upon the* **Elders** *of* **Israel** as they go forth into the vineyard, until tens of thousands will **Rejoice** *in the* **Fulness** *of the* **Gospel** of the Son of God.

We found this kind of spirit and feeling resting upon the Saints on our return to Nauvoo, truly they were called to mourn, but had by no means lost their faith; but otherwise, they seemed united together, if possible with a stronger tie, and as the heart of one man, were ready to carry out every measure of the work of God, according to the pattern and foundation laid by the prophet who had **Sealed** *the* [**Testimony** *of his* **Life**'**s**] **Work** *with his* **Life**. (*Millennial Star* Vol 5: <9 February 1845> 138)

One day before the Martyrdom a delegation of Masons met in the Hamilton Hotel at Carthage. There were present at this meeting Masonic delegates representing every state in the Union except three, and it was decided by them that Joseph had to die. Consequently the next day they raised a mob and brought about the death of Joseph and Hyrum. After having accomplished this, the mob stormed down the steps and went in search of the Prophet's brother Samuel. Obviously they knew that as of then Samuel was en route for Carthage to meet with his brothers. Not long after murdering the Prophet, an hour or two later, a group of armed men came upon a man walking towards Carthage, and they asked him who he was. This man was the Prophet's brother Samuel. Samuel responded by telling those who questioned him, that he was Samuel Smith, whereupon the group of men began to shot at him. Samuel headed for cover in the bushes and out ran his enemies, but only a month later, he was not feeling well, and inasmuch as the family doctor was not available, a doctor whom Samuel did not know *(who no doubt was a Mason)* gave him white powder for medicine, and after taking all his doses, Samuel died of Arsenic Poisoning. This left William Smith as the Prophet's soul surviving brother. As of that time, William Smith was in New York and in charge of publishing the *New York Prophet*, which was a Church owned Paper. Later, President Young advised William, that inasmuch as 3 of his brothers had recently gone to their death, it would probably be best if he stayed out if Illinois for

a time. However ultimately William was replaced as editor of the *New York Prophet* by Parley P. Pratt, after which he returned to Nauvoo. Inasmuch as William was the last of the Smith brothers, soon after he arrived at Nauvoo, he was sustained in the office of Church Patriarch. However he was not long in office before he began to make moves to take over the whole Church and the Priesthood. For this reason William Smith was removed from office, and replaced by Uncle John Smith, who was the brother of Joseph Smith Senior. In fact the Prophet had experienced serious problems with his younger brother William in years past, so William's record was not flawless. Yet this not withstanding the Prophet loved his younger brother, and did what he could for him. But the Prophet never said the first word to suggest that William would ever be in line for Succession. Not only so, but in later years William would go on to prove that in matters of Character he was lacking — hence he could not have been a possibility for Succession.

With regard to Sidney Rigdon. At the time when Rigdon first joined the Church he was a minister over a sizable congregation in the Cambelite Church. When Rigdon decided to be baptized he encouraged his congregation to follow him, consequently the Church nearly tripled in size over night. The Prophet rewarded Rigdon for this, first by making him his Scribe, and later by making Rigdon his First Counselor in the First Presidency. And yet even from the very beginning as his Scribe, and later as his Councilor in the First Presidency, Rigdon proved by many things that he did *(and that too over and over again throughout the years)*, that in matters of character he was lacking, and hence as the Prophet expressed himself on numerous occasions, Rigdon could never be successor and head of the Priesthood or the Church.

With regard to the Twelve "Tarnishing Rigdon's" character by some of the additions which were added in the *History of the Church*, as Wagoner puts it. To begin with, as of the time of the Prophet's death, the *History of the Church* was only completed up to the year of 1839. So not only did President Young, Willard Richards and George Albert Smith make additions to the *History of the Church*, but in fact the whole of it from 1839 to June 1844 was composed by them, in the First Person, after the Prophet's death, and to be sure, President Young had a hand in it.

Again history is not a perfect science, and after the death of the Prophet, inasmuch as the Prophet's Heirs were ***not*** of age, and due to the Apostasy of Emma, Marks, Rigdon, and Joseph III, of necessity

these circumstances brought on the "Apostolic Interregnum" — and an "Interregnum" too which, according to Prophecy, would not be destined to end until the **TIMES** *of the* **GENTILES** *were* **FULFILLED**.

As President Young would acknowledge on many occasions during the years to come, he knew that he was not the Prophet's Birthright Heir, and in this sense he was not the Prophet's Legal Successor, but as President Young said, he stood in the Prophet's shoes, and Presided in the Prophet's place, until the Prophet's Birthright Heir should come forth, and hence the beginning of the "Apostolic Interregnum". On the Spine of the 7th Volume of the *History of the Church*, the following words are stamped in Gold: "*History of the Church* **PERIOD** 2 **APOSTOLIC INTERREGNUM**". The Dictionary gives the following definition for the word "**INTERREGNUM**":

1. An **INTERVAL** *of* **TIME** *between the* **CLOSE** *of a* **SOVEREIGN'S REIGN** *and the* **ACCESSION** *of his or her* **NORMAL** *or* **LEGITIMATE SUCCESSOR**. (*Dictionary.com*)

Webster's 1913 Revised Unabridged Dictionary gives the following definition:

1. The time during which *a* **THRONE** *is* **VACANT** *between the* **DEATH** . . . *of a* **SOVEREIGN** *and the* **ACCESSION** *of his* **SUCCESSOR**.

In keeping with this, *Webster's 1928 Unabridged Dictionary* gives the following definition:

The *time in which a* **THRONE** *is* **VACANT**, ***between*** *the* **DEATH** . . . *of a* **KING** *and the* **ACCESSION** *of his* **SUCCESSOR**.

The point to be made from all this, is that at the time of the Prophet's death, his heirs were not of age and were not prepared to take their Rightful Place at the Helm of the Highest Order ond Fulness of the Priesthood. Consequently it became necessary for others to fill in for them and wait for that time when they would come forth. The Prophet's very last conversation which he had with Emma, before he went to Carthage and died was his concern that she would not teach his children to "walk in his footsteps". Emma's response was that he was not going to die, and that he would return. In fact seeing the handwriting on the wall, the Prophet had already given direction for Benjamin F. Johnson *(who was his business Partner, and brother in law on three counts, and to whom the Prophet had given Power of*

Attorney to sign his name) the call to oversee his family affairs, and to appoint his birthright heir in his sisters line when he became "Old and Hoary with Age". In the meantime, through the Transfiguration of President Young into the Person of the Prophet Joseph Smith, the Prophet inagurated an "**Apostolic Interregnum**" by which the Quorum of the Twelve would oversee the affairs of the Church and Kingdom, until the time came when the Prophet's birthright heirs would come foreward.

Due to the larger role which the Quorum of the Twelve played after the Prophet's death, it was decided to include a **Broader History** *and a* **Bigger Picture** in the History of the Church where it concerned the *activity and labor of the* **Twelve**, *and the* **Part** *which they* **Played** *in the* **Growth** *and* **Development** *of the* **Church** *in earlier years*. It was after all, the labor and devotion of the Twelve to the Restoration, that led to their ultimate ascension at the Head of the Church, after the Prophet's death.

Again the fact that things were added into the History of the Church, does not go to prove that those things which were added were false — on the contrary, each addition ought to be considered by its own merit. Again, with regard to Rigdon and the *History of the Church* and the so called "Tarnishing his Character" — due to the choices that Rigdon made after the Prophet's death, it was decided not to cover the long trail of Rigdon's misconduct with a cloak of charity. Indeed, it was decided that it would be in the best interest of the Saints and the Kingdom, for the whole Truth of Rigdon to be known — not just the good, but the Bad as well. However, it must be acknowledged that their additions were not complete, for there is more information from other sources which were never included in the *History of the Church* which portray Rigdon in even a worse light.

In April of 1842, the Prophet endeavored to form a matrimonial alliance between Rigdon's family and his family, through marriage to Rigdon's daughter Nancy. However the Prophet's return for this was to meet with nothing but Scorn and Contempt from Rigdon. Consequently for these reasons among many others, a month later, when the Prophet organized the Holy Order he chose not to include Rigdon as a member. Not only so, but for this and other reasons the Prophet decided that Rigdon should not receive his Second Anointings or the Fulness of the Priesthood.

THE OPTIONS FOR SUCCESSION

So what were the real options for Succession on the 8th of August 1844. Nauvoo Stake President William Marks went into cahoots, or conspiracy with the Prophets wife Emma and Sidney Rigdon, to support Rigdon as Guardian of the Church, with the understanding that they would all use their influence to do away with Joseph's measures, and the "Secret Things", as restored by the Prophet in the Holy Order and Council of Fifty. Among other things, this included Plural Marriage and the whole Temple program — in other words the Church of the Firstborn, together with the Kingdom of God, and associated Doctrine, Ordinances, and Priesthood. According to the plan of Emma, William Marks and Rigdon, all these "Secret Things" needed to be disposed of. The great evidence for this is borne out in unmistakable terms by the influence that Emma had on her son Joseph III, and the things that Joseph III did as President of the Reorganized Church. They maintained a belief in the Book of Mormon, but denounced all things having to do with the Holy Order and Council of Fifty, which came to include not just the Principle of Plural Marriage, but the whole Temple Doctrine of Eternal Family and the ultimate Exaltation and Deification of man, Spirit Procreation, Adam-God etc. Joseph III was not alone in this, as both Emma and Marks manifest the same spirit by the things which they did and said later in life. In fact for the most part, the Reorganized Church was composed of apostates from the Restored Church, who did not accept the Doctrinal Restorations and Ordinances that were introduced to the Church by the Prophet during the Nauvoo period.

So then we have the Apostate Trio: Emma Smith, William Marks and Sidney Rigdon as one option — with the other option being the Quorum of the Twelve Apostles, who were in *total* **UNISON** *and* **HARMONY** with the whole of the **NAUVOO RESTORATION** as it had been brought about by the Prophet Joseph Smith. Again at this point we do well to remember that President Brigham Young and Heber C. Kimball were tried men, who had proven through a life of devotion and sacrifice, that they were ardent disciples of the Prophet Joseph Smith. In like manner, so also were the other members of the Quorum of the Twelve. Again be it remembered that the Twelve had the First Quorum of the Seventies at their back. As of the 8th of August 1844, the Quorum of the Twelve Apostles, and the First Quorum of the Seventy were the *only two* Quorums of General Authorities in the Church, who were in **UNISON**.

Consequently they were the only two Quorums who possessed a **Voice** *and* **Vote Equal** *to the* **Quorum** *of the* **First Presidency**.

Again, do not forget that *the* **Twelve** Constituted *the only* **Quorum** *of* **General Authorities** *in the* **Church** *who were* **Fully Endowed** — *which is to say they had* **Received** *their* **Second Anointings** *together with the* **Sealing Keys** *of* **Elijah**, which constitutes *the* **Fulness** *of the* **Patriarchal Priesthood**. And not only did *they* **Possess** *these* **Keys**, but contrary to Marks and Rigdon, they were in complete ***Harmony*** with all the ***Laws, Doctrine*** *and* ***Ordinances*** that come with them. This is in contrast to the **Nauvoo Stake High Council**, for not all of them were fully Endowed. And once again, as for Sidney Rigdon, for the Prophet's own reasons, he *chose* **Not** *to* **Endow Sidney Rigdon** *with the* **Fulness** *of the* **Priesthood**. As for the **Council of Fifty**, *they were also a* **Divided Quorum** — and *as for the* **Holy Order**, *they were also a* **Divided Quorum**. What this means is that, *as of the* **Time** *of the* **Death** *of the* **Prophet Joseph Smith** *of all the* **Priesthood Quroums** *which were composed of* **General Authorities** — and this *would include the* **Council** *of* **Fifty**, *the* **Holy Order**, *the* **Quorum** *of the* **Twelve Apostles**, *the* **First Council** *of the* **Seventy**, *and for* ***Arguments Sake****, we will even throw in the* **Nauvoo Stake High Council** — of all these *different* **Quorums** *of* **General Authorities**, *only the* **Quorum** *of the* **Twelve** *were* **Fully Endowed** *and* **United** *as* **One Man** *in the* **Teachings** *and* **Doings** *of the* **Prophet Joseph Smith** *at the* **Time** *of his* **Death**.

Again as the Scripture says, "Behold, this I have given unto you *as a* **Parable**, *and* **It Is Even as I Am**. *I say unto you*, **Be One**; *and if ye* **Are Not One**, **Ye** *are* **Not Mine**!!! (D&C 38:27) It is **True** *that this* **Revelation** *was given as a* **Law** *to the* **Church** *of* **Christ** *and it's* **Priesthood**. However, according to *the* **Law** *of the* **Fulness** *of the* **Priesthood**, *and the* **Perfect Law** *of a* **Celestial Theocracy** (*TPJS* 322, 363), *as it was* **Established** *by the* **Prophet Joseph Smith** *when he* **Endowed** *men with the* **Fulness** *of the* **Priesthood** *in the* **Holy Order** *and* **Council** *of* **Fifty** at Nauvoo — *according to this* **Law** *the* **Principle** *of* **Union** *is all the* **More** *so*, and *hence the* **7th** *and* **8th** *and* **18th** *verses of* **Section** 132, *for* "**Mine House** *is a* **House** *of* **Order**, *saith the* **Lord God**, *and not a* **House** *of* **Confusion**".

Once again, as of the 8th of August 1844, the Quorum of the Twelve and the First Quorum of the Seventies were the two only

Quorums composed of General Authorities, who were united, and the First Quorum of the Seventy were at the back of the Quorum of the Twelve. But then be it remembered that not all the First Quorum of the Seventy were fully Endowed. Once again, what this means is that as of the 8th of August 1844, the Quorum of the Twelve Apostles constituted the only possible Quorum which was worthy and Qualified for Succession to the Keys of the Priesthood — and not only was this **TRUE** *in the* **CASE** *of the* **CHURCH**, *but it was also* **TRUE** *in the* **CASE** *of the* **KINGDOM** *of* **GOD** *or the* **COUNCIL** *of* **FIFTY**.

As President Young declared to the Church in the 8th August Afternoon Meeting, he knew **WHO** *the* **ENEMIES** *of* **JOSEPH** were, and he also knew who were against the Prophet's Teachings — and yet notwithstanding their views towards the Prophet and his Teachings, many of these individuals held High Office and Good Standing and Fellowship in the Church, because they did not publically reveal themselves and their sentiments. Consequently after the Quorum of the Twelve were "**CHOSEN** *by the* **BODY** *of the* **PRIESTHOOD**, *and* **SUSTAINED** *by the* **SAINTS**" (D&C 107:22), to go foreward and lead the Church as Joseph had done in his day — after this **PRESIDENT YOUNG** *and the* **QUORUM** *of the* **TWELVE** *commenced* **HOUSE CLEANING**, *and* **TRIMMING** *the* **DEAD LIMBS** *off the* **TREE**, *and this too, not only in the* **CHURCH**, *but also in the* **COUNCIL** *of* **FIFTY**, *and* **HOLY ORDER**.

THE TRANSFIGURATION *of* PRESIDENT BRIGHAM YOUNG

So now as we come to this juncture, if we are to believe that the Restored Church is Divine, and that the Prophet Joseph Smith was acting as God's servant, when he Restored the Fulness of the Gospel of the Father, and the Law of the Fulness of the Priesthood, do you not suppose that the Holy Ghost would have something to communicate to the Saints at such a critical time? Well but of course! So now we come *to the* **TRANSFIGURATION** *of* **PRESIDENT BRIGHAM YOUNG**.

After having read Richard S. Van Wagoner's Article, I can now see where you are coming from, with some of the things which you have Posted. However there are Sources which somehow escaped Wagoner's notice. And now with regard to Wagoner, I do not see in what he has written, even so much as one dripping drop of inspiration — and how laughable that he should find it necessary to resort to the **HORSE SHIT** *of* **FREUDIAN CRAPE**, and the ***theories of so-called***

"**Social Scientists**", in order to **Explain Away** *the* **Screaming Evidence**, *that the* **Transfiguration** *of* **President Young** *actually* Took Place, and to thereby reduce the **Testimonies** *of* **Hundreds** *of* **Eye Witnesses** *to* **Absolute Zero**. Truly as Jesus said, when the **Blind** *follow after the* **Blind** *they shall* **Both Fall** *into the* **Ditch**.

In coming to grips with what actually took place on the 8th of August, 1844, we first need to realize that there were two meetings which occurred on that day, and not just one. There was a morning meeting which was called at the behest of Sidney Rigdon, several days before by Stake President William Marks. This meeting was called just before the return of the larger body of the Quorum of the Twelve. It was called for the purpose of appointing Rigdon as Guardian of the Church. However with the return of the Twelve, Marks and Rigdon pulled in their horns, and according to later assurances, the meeting which was to be held on the Morning of August 8th, was only to be for the purpose of the Saints coming together for Prayer, with no move being made to established a new head of the Church. However promises notwithstanding, after speaking for a while, Rigdon launched into the subject of the Church appointing him to be Guardian of the Church. No doubt the ultimate idea which Marks, Rigdon and Emma had worked out, was that Rigdon would act as Guardian of the Church until Emma's son Joseph III became of age, at which time he would take the reigns of Church Government in his own hands.

When Rigdon began to talk, the wind was blowing into his face, which had the effect of muting his voice, making it hard for the people to hear. Consequently they got a wagon which they moved to the back side of the audience, so that now the wind was blowing at Rigdon's back and carried his words towards his audience, rather than away from them. Exactly what direction the wind was blowing is not certain, except that when on the stand, it was in Rigdon's face. No doubt the wagon was moved to a position where the wind would be at his back. Again the stand was large — large enough to hold all the general authorities of the Church, which is precisely what occurred during the afternoon meeting. Rigdon talked to his vast audience of 5,000 plus Saints for about an hour and a half. We know that Rigdon spoke about himself being a Guardian for the Church, but probably he also spoke about himself being a Guardian on behalf of Joseph and Emma's children. Thomas Bullock reported Rigdon's speech, but his report has never been published or made

available for research. Probably the reason for this is because it contained reference to the Prophet's children being his Birthright Heirs.

Rigdon spoke for an hour and a half, during which time the wind stopped blowing, and finally President Young stood upon the podium and began to speak to the Saints. As of the time when President Young began to speak he was looking at the back side of his audience, which made it necessary for them to turn around in order to see him. According to *many of the accounts*, it was at this time *at the end of* **RIGDON'S** *speech*, and *when* **PRESIDENT YOUNG** *began to speak, that the* **TRANSFIGURATION** *Occurred*. On this count it is significant that President Rigdon did not speak in the Afternoon Meeting, which means that the Transfiguration would have occurred in the Morning Meeting. Again, after Rigdon had been speaking for an hour and a half, and just at the point when Rigdon was ready to call for a sustaining vote for him to be made the Guardian of the Church — just at this point in time President Young arose and began to speak to the Saints from the Stand — after which he dismissed the meeting, calling as he did so for another Meeting to be held in the Afternoon at 2:00 o'clock. Bearing all this in mind, consider the following Testimony of Patriarch Benjamin F. Johnson:

1 ¶ And I do further bear this as a **TESTIMONY FAITHFUL** *and* **TRUE**, *to the* **CHURCH** *and to* **ALL** *the* **WORLD** — 2 That at a conference of the whole Church at Nauvoo, subsequent to the Prophet's death and return of the absent Apostles — 3 That I sat in the assembly near to President Rigdon, closely attentive to his appeal to the conference, to recognize and sustain his claim as "Guardian for the Church." . . . And as he closed his address and sat down *my* ***back*** *was* ***partly turned*** *to the seat occupied by* **APOSTLE BRIGHAM YOUNG** *and other* **APOSTLES** — 5 When *suddenly and as from* **HEAVEN**, I heard *the voice of the* **PROPHET JOSEPH** *that thrilled my whole being*. 6 And **QUICKLY TURNING AROUND**, I saw *in the* **TRANSFIGURATION** *of* **BRIGHAM YOUNG** *the* **TALL**, **STRAIGHT** *and* **PORTLY FORM** *of the* **PROPHET JOSEPH SMITH**, *clothed in a* **SHEEN** *of* **LIGHT**, *covering him to his feet*. 7 And **I HEARD** *the* **REAL** *and* **PERFECT VOICE** *of the* **PROPHET** *even to the* **WHISTLE**, as in years past caused by *the loss of a* **TOOTH**, *said to have been* **BROKEN** *out by the* **MOB** at Hiram [Ohio]. (*Unpublished Revelations Vol 1, 3rd Ed.* Part 70, p. 171–172)

It will be noticed Johnson states that as Rigdon sat down, his back was "partly turned to the seat occupied by Apostle Young". Hence, according to this account, it was at the close of Rigdon's speech in the Morning Meeting, and at the beginning of President Young's speech,

when the Transfiguration occurred. This is significant as it is in perfect keeping with what President Young wrote in his personal diary on the day that it occurred. In President Young's diary not only did he speak of the Morning meeting, but he also spoke of the Afternoon meeting — however *he placed the event of the* **Transfiguration** *at the* End *of the* **Morning Meeting**, *and not in the* **Afternoon Meeting**:

This day is long to be remembered by me. it is the first time I have met with the Church at Nauvoo since Bros Joseph and Hyrum was kild — and the aucasion [occasion] on which the Church was cauhe [caused to meet was] somwhat painful to me, Br Rigdon had come from Pitsburge to see the Brethin and find out if they would sustain him as the leader of the Saints, I perseved a spirit to hurry business to get a Trustee & Trust and a Preside[n]cy over the Church [—] Priesthood or no Priesthood [—] right or rong & this greived my hart, Now Joseph is gon[e] it seem[e]d as though meny wanted to draw off a party and be le[a]ders. *but this cannot be. the Church must be* **one** *or they are not the lords* [D&C 38:27; John 17]; the Saints looked as though they had lost a fr[i]end that was able and willing to councel them in all things: in this time of sorrow my hart was fild with compasion, after Br Rigdon had made a long spe[e]ch to the Saints . . . I arose and spoke to the people, *my hart was swolen with compasion to[w]ards them* and *by the* **Power** *of the* **Holy G[h]ost** *even the* **Spirit** *of the* **Prophet**, *I was enabled to comfort the harts of the Saints*.

In the afternoon, acorden to my request, the people assembled by thousands. I Lade before them the order of the church and the Power of the Preasthood. After a long and laboras talk of about two [h]ours in the open air with the wind blowing, the church was of **one hart and one mind** *they wanted the* ***twelve*** *to* ***lead*** *the* ***church*** *as* ***Br Joseph*** *had* ***dun*** *in* ***his day***.

Br. Rigdon was cauld upon to make som[e] remarks but refused to due so[.] I cauld [called] upon the church to expres their wishes by vote[,] if they wanted Br Rigdon for their Presedent[,] on which moshen [motion] Bro Rigdon objected and wanted the vote cauld [called] to see if the church wanted the twelve to Preside and it was don, and *the* ***Church*** *with* ***one hart*** *and* ***voice*** *lifted up their hands for the* ***Twelve*** *to* ***Preside***. In the meeting the Quorams was organised[,] the high councel[,] high Preast[s,] Seventes[,] Elders. etc. etc. (Diary of Brigham Young July 1837–March 1845, 8th, August 1844, pp. 47–49, Brigham Young Papers, L.D.S. Church Historical Dept., S.L.C., Utah)

The last two paragraphs of the above citation have not been proofread against the original, but are taken from the Edith Romney typescript. During the 70s, a typescript of this diary was produced by Edith Romney, who worked under the direction of Leonard Aarington, at the Church Historical Department. However the typescript was

never proofread against the original. In years past, when citing this diary invariably scholars have preferred to use the typescript, rather than take the time to read from the original, or a photo copy. In the case of the entry cited above, the typist mistook the comma "," after the word "Prophet" and misread it as an "s", making President Young's entry to read, "by the Power of the Holy Ghost even the Spirit of the Prophets". However an examination of the original diary reveals that the correct reading is obviously a comma "," and not an "s". For an unedited typescript of this entry, see "The Trinity and the Holy Spirits — the Doctrine as Joseph Taught It", 3rd edition, published in Doctrine of the Priesthood Vol. 5: <1 April 1888> 51.

Once again as President Young expressed himself:

> I arose and spoke to the people, *my hart was swolen with compasion to[w]ards them* and *by the* **Power** *of the* **Holy G[h]ost** *even the* **Spirit** *of the* **Prophet**, *I was enabled to comfort the harts of the Saints*.

In the above President Young states that he *"was **enabled** to* **Comfort** *the* **Hearts** *of the* **Saints**", and that he did it *"by the* **Power** *of the* **Holy Ghost**" which he directly equated with *"the* **Spirit** *of the* **Prophet** [Joseph Smith]". It is most significant that President Young would identify *"the* **Spirit** *of the* **Prophet**" as *"the* **Holy Ghost**". *So why did President Young refer to the **Spirit** of the **Prophet** as the "**Holy Ghost**"? Because Joseph Smith taught that he was the **Third Member** of the **Trinity** — that he was the **Witness** and **Testator** (TPJS 190), and God's "**Special Witness**" who would be sent down on Earth in the Latter Days — and the **Comforter*** (John 14:26), *even the **Spirit of Truth*** (John 15:26) *who would **Restore "All Things"**, and "bring **All Things to our Remembrance**" etc.* But we will leave this for a later discussion. So what does the **Holy Ghost** *do* when he ***ministers** to **men**?* The **Holy Ghost** ***enters** our **bodies***, at which time he ***Bears** Witness to certain things*. So *the* **Spirit** *of* **Joseph** *entered* **President Young's** *body as the* **Holy Ghost**. And to what did the "Holy Ghost"/"Spirit of the Prophet" ***Bear Witness***. According to the **Testimony** *of* **Many** in President Young's **Vast Augience** of about ***20,000 Saints***, He boar **Witness** that He, the ***Spirit Personage** of the **Prophet Joseph Smith**, was **With*** **President Young**, and in so doing the Prophet Joseph Smith ***Singled Out and*** **Chose** ***President Young** for* **Succession**. Indeed, as it was understood by *those who* **Witnessed** ***it***, *the* **Mantle** *of the* **Prophet** *was thereby*

Bequeathed *to* **President Young**, and *in that* ***Capacity*** *the* ***Saints*** *were given to* ***Understand*** *that they should Sustain* ***President Young*** *as the* ***Head*** *of the* ***Church***. In fact, this is *precisely the* ***Conclusion*** *that the body of the* **Saints** *arrived at in the* ***Afternoon Meeting***. That this is so was stated in the *Times And Seasons*, when they published the minutes of the meeting:

> After he [i.e. President Young] had explained matters so satisfactorily that every saint could see that **Elijah's Mantle** *had* **Truly Fallen** *upon the* '**Twelve**,' he asked the saints what they wanted. (*Times And Seasons* Vol 5: <2 Sept 1844> 637–638)

Again, three months after the Transfiguration, Azra Hinckle made an entry in his diary, wherein he referred to "**Brigham Young** *on [w]hom the* **Mantle** *of the* **Prophet Joseph** *has* **Fal[l]en**." (As cited by Wagoner, *emphasis added*, Azra Hinckley diary, 20 Nov. 1844, Special Collections, BYU Library)

Again, three months after this, which was only six months after the Transfiguration, Eliza R. Snow wrote a poem in honor of President Young, wherein she referred to the Mantle of Joseph falling upon Brigham. This poem was published in the *Times and Seasons* on the 15th of February 1845. In poetic style, Eliza R. Snow a*lluded to the* **Transfiguration** *of* **President Young**, *and how the* **Mantle of Joseph** *fell upon* **Brigham**, stating in the process that *the same* **Spirit** *that* **Inspired** *the* **Prophet Joseph Smith's** *heart*, *was now* **Inspiring President Young's** *heart*. Finally she correlated *the* "**Spirit** *of* **Truth**" as referred to in John chapter 15 verse 26, with *the* **Spirit** *of the* **Prophet Joseph Smith**, and then affirmed that that same "**Great Spirit** *of* **Truth**" which directed the Prophet's heart will now direct President Young in all his ways. Consider the following:

> *Like* **Elisha** *of old*, *when* **Elijah** *fled*
> . . . . .
> Thou hast gain'd, *like* **Elisha**, *a rich behest*,
> For the **Mantle** *of* **Joseph** *seems to* **Rest** *Upon* **Thee**,
> *while the* **Spirit** *and* **Pow'r Divine**,
> **That Inspir'd** *his* **Heart**, *is* **Inspiring Thine**.
> [i.e. the Spirit of Joseph is now Inspiring Brigham,]
> . . . . .
> The **Great Spirit** *of* **Truth** [i.e. the Spirit of Joseph], *will direct thy ways*;
> Generations to come, will repeat thy praise—
> . . . . .

"To President Brigham Young," Eliza R. Snow,
Times and Seasons, Vol. V1, No. 3, Whole No. 111,
February 15, 1845, (Nauvoo, Illinois), 815.

Once again, this poem states that "the **MANTLE** *of* **JOSEPH** *seems to* **REST** *Upon* **BRIGHAM**". "Seems to" is present tense, which indicates an ongoing experience between President Young and the Spirit of Joseph. In continuing Eliza's poem states that *"the* **SPIRIT** *and* **POW'R DIVINE**, **THAT INSPIR'D** *Joseph's* **HEART**, *is* **INSPIRING THINE**. So the Spirit that was in Joseph's body which President Young referred to as the "Holy Ghost", or the "Comforter" is now in President Young's body, and guiding him as head of the Church. Most surely the above Poem contains direct allusion to the *hard core elements* of the Transfiguration, as it was Witnessed by many in later years. And yet it is written in the softness of Poetry, rather than direct Testimony. I believe that it was probably for the same reasons that President Young did not say more in his letter to his daughter — because he felt that it belonged to those *who* **WITNESSED** *it*, and *not to those who did not*. However years later, after so many *came forward* and began to **TESTIFY** of what they had **SEEN** *and* **HEARD**, ultimately the whole event of the **TRANSFIGURATION** *of* **PRESIDENT YOUNG** became *a matter of* **PUBLIC RECORD**.

In the same month and year, and 6 days before Eliza's poem was published in the *Times and Seasons* at Nauvoo, Apostle Wilford Woodruff *(who had been sent on a mission to England)*, published another reference to the "**MANTLE** *of* **JOSEPH FALLING** *upon* **PRESIDENT YOUNG**" — only in this case it was published in England in the *Millennial Star*. Woodruff does not say that the Mantle fell upon President Young in the afternoon meeting, but he does state that for those who attended the afternoon meeting, it was "**EVIDENT** *that the* **MANTLE** *of* **JOSEPH** *had* **FALLEN** *upon* **PRESIDENT YOUNG**". No doubt most all those who attended the ***Morning Meeting***, returned for the ***Afternoon Meeting,*** just as President Young had requested — so they would have come to the Conference already Convicted, and no doubt, after hearing the speeches of President Young and the other brethren, the Saints would have been convicted and convinced all the more.

On the second day after our arrival [in Nauvoo], Aug. 8th, 1844, we met in a special conference [in the afternoon], all the quorums, authorities, and members of the Church, that could assemble in Nauvoo [were present]. They *were* **ADDRESSED** *by* **ELDER BRIGHAM YOUNG**, *the* **PRESIDENT** *of the* **QUORUM**

of the **Twelve**. *It was* **Evident** *to the* **Saints** *that the* **Mantle** *of* **Joseph** *had* **Fallen** *upon* **Him** . . . . . (*Millennial Star* Vol 5: <9 February 1845> 138)

President George Q. Cannon did research on the Transfiguration and left us the following testimony regarding it:

When Brigham Young arose and addressed the people if **Joseph** *had* **Risen** *from the* **Dead** and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting, *it was the voice of Joseph himself;* and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were *the very person of* ***Joseph*** *which stood before them*. A more wonderful and miraculous event than was wrought that day in the presence of that congregation, we never heard of. *The Lord gave His people a testimony that left no room for doubt as to* **Who** *was the* **Man** *chosen to* **Lead** *them*. They both saw and heard with their natural eyes and ears, and the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and in some hearts, probably, doubt and uncertainty, but now it was plain to all that here was the man upon whom the Lord had bestowed the **Necessary Authority** *to* **Act** *in their midst in* **Joseph's Stead**. On that occasion Brigham Young seemed to be **Transformed**, and *a change such as that we read of in the scriptures as happening to the* **Prophet Elisha**, *when* **Elijah** was translated in his presence, seemed to have taken place with him. **The Mantle** *of the* **Prophet Joseph** *had been* **Left** *for* **Brigham**. ... The people said one to another: "**The Spirit** *of* **Joseph Rests** *on* **Brigham**": they knew that he was the man chosen to lead them and they honored him accordingly. (As cited by Wagoner from Kate B. Carter, comp., *Heart Throbs of the West* (Salt Lake City: Daughters of Utah Pioneers, 1943), 4:420; see also Andrew Jenson, *The Historical Record*, Book 1:789-91, and *JD* 23 <29 Oct. 1882>: 358.)

Barbara Ann Ewell, wife of Bishop David Evans, was present to Witness the Transfiguration, and the following is the Testimony which she has left on this matter:

I saw [the bodies of] Joseph & Hyrum Smith after their Martyrdom. It was a Solemn day among the Saints. We felt like a flock of Sheep without a Shepherd, but the Lord had another Shepherd to lead his Saints, it was Brigham Young. I was present the day he was set apart to lead the Church. No Saint could dispute it for it did seem when he spoke as though it was **Joseph's Own Voice** *that was* ***addressing*** *us*. I shall *never forget that day nor how the* **Spirit** *of the* **Lord** *was* **Poured Out** *upon the* **People**; *it came* **So Mild** *yet* **So Penetrating** that *every heart beat with Joy to* **Know** *we had a*

MAN *of* **GOD** *to* **LEAD** *the* **SAINTS**. Oh, *what a* **CONSOLATION** *it was to* **KNOW** *we were not* **FORGOTTEN**. (*Bishop David Evans & His Family* <Published in Lehi, Utah, by the David Evans Family Association, in conjunction with Grant Stephens 1972> 50)

Once again, on the 8th of August 1844, President Young wrote in his diary that *"by the* **POWER** *of the* **HOLY G[H]OST** *even the* **SPIRIT** *of the* **PROPHET**, *I was enabled to* **COMFORT** *the harts of the Saints"—so the Spirit of Joseph is here designated as the* **COMFORTER** *because he* **COMFORTED** *the* **SAINTS**. What President Young is saying, is that the ***Spirit*** *of the* ***Prophet entered*** *his* ***body***, and that when he did, *the* ***Prophet's Spirit*** *entered him as the* "**HOLY GHOST**", and obviously *his* ***Vast Audience*** *saw this*, because as President Young stated, through this experience he *"was* ***enabled*** *to* **COMFORT** *the* ***harts*** *of the* ***Saints***." **PRESIDENT YOUNG'S** *statement is* **SHORT**, *yet obviously, it is a* **DIRECT ALLUSION** *to the* **TRANSFIGURATION** *of his* **PERSON** *into the* **PERSONAGE** *of the* **PROPHET JOSEPH SMITH**. Again, bear in mind, that ***President Young*** *wrote this in his* **DIARY** *on the* ***day*** *that it* **OCCURRED**, on the 8th of August 1844.

Again be it remembered that according to many eye witness accounts, the ***Transfiguration*** *occurred at the* ***close*** *of* ***Sidney Rigdon's*** *speech*, and *just at the time when* ***President Young*** *arose to speak*, *and this is* ***Precisely*** *the picture of things as it is written by* ***President Young*** *in his personal* ***Diary***.

So why would President Young refer to the **SPIRIT** *of* **JOSEPH** *as the* **HOLY GHOST**? In fact President Young was *not the only one to refer to the* **SPIRIT** *of* **JOSEPH SMITH** *as the* **HOLY GHOST** *on that* **DAY**, for Wilford Woodruff recorded William W. Phelps saying the same thing in the Afternoon meeting:

> Joseph has gone but he has not left us **COMFORTLESS** (John 14:26), *for he will* **ADMINISTER** *unto* **US**. **I WILL BEAR** *this* **TESTIMONY**. *In 2 nights after he was* **SLAIN** *he came to me . . .* (*Wilford Woodruff's Journal* Vol 2: <8 Aug 1844> 438)

William Phelps is here ***equating*** *the* ***Spirit*** *of the* ***Prophet*** *as the* ***Holy Ghost*** *or the* "**COMFORTER**" as spoken of in John chapter 14:

> But *the* **COMFORTER** [i.e. **JOSEPH SMITH**], *which is the* **HOLY GHOST**, *whom the Father will send in my name*, **HE SHALL TEACH YOU ALL THINGS**, *and bring* **ALL THINGS** *to* **YOUR REMEMBRANC**e, whatsoever I have said unto you. (John 14:26)

"**ALL THINGS**" here equates with *The* **FULNESS** *of the* **RESTORED GOSPEL** *just as it was* **DELIVERED** *from the* **MOUTH** *of* **CHRIST** *to his*

Disciples *during his* **Mortal Ministry**. Jesus here affirms the future coming of the **Comforter** who will **Bring** *to* **Light** *all* **Things** *that* **Jesus Taught** *during his ministry*. Indeed as Jesus directly stated it:

He Shall Teach You All Things, *and bring* **All Things** *to* **Your Remembrance**, *whatsoever* **I Have Said Unto You**.

The Prophet taught some of his wives, and others who were close to him, *that He was the* **Comforter**, and the **Witness** *and* **Testator** *and the* **Holy Ghost**. I have written and Published on this elsewhere (*Doctrine of the Priesthood* Vol 5, No. 4: <1 April 1988> 36–54), but we will touch lightly on it here.

In the above passage it states that the "**Comforter** . . . is the **Holy Ghost**". Then in continuing it states that the Father would send this "**Comforter**", and that he would come in the name of Christ — which is to say that he would be sent by Christ and that he would bear witness of Christ. Following this it states that this "**Comforter**" would "bring **All Things** *to* **Our Remembrance**". When we are born on Earth we pass through a *Veil of Forgetfulness* wherein we lose our ***Memory*** *and* ***Knowledge*** *of the* ***Past***, and we forget things which we once knew. Hence according to the above passage, it is *the* **Calling** *of the* "**Comforter**" *or the* "**Holy Ghost**" *to* "**Bring Things** *to our* **Remembrance**" *which we* **Once Knew**. This is what the Prophet Joseph Smith and Heber C. Kimball taught:

Heber C. Kimball called in and in course of conversation made some remarks upon **Previous Existence**, and told *a conversation that* **Joseph Smith** *the* **Prophet** *had with a brother who had* **Newly Joined** *the* **Church** as follows. Joseph asked the brother if [he] knew that *once there had been a* **War** *in* **Heaven** *and* **Satan** *had been* **Cast Out**. The brother replied *he did not*; **Joseph** *said once you knew it, but you have* **Forgot It**; Heber C. Kimball remarked [that] *it is the* ***Office*** *of the* **Holy Ghost** *to bring things to our* **Remembrance** *which we were once* **Acquainted** *with* (*DP* Vol 5, No. 4: <1 April 1988> 49; *The Office Journal of President Brigham Young, 1858–1863, Book D* <31 Aug 1860> 132)

In view of the teachings of the Prophet Joseph Smith and Heber C. Kimball, as cited above, it is most significant that the Prophet's whole calling in life was to "**Restore All Things**", just as it is Prophesied in John 14:

But *the* **Comforter**, *which is the* **Holy Ghost** . . . *He Shall Teach You* **ALL THINGS**, *and bring* **ALL THINGS** *to* **Your Remembrance**, *whatsoever* **I Have Said Unto You**. (John 14:26)

What follows is a more complete account of the William Phelps statement:

We have hitherto walked by sight, and if a man wanted to know anything, he had only to go to Brother Joseph. Joseph has gone, but *he has not left us* **COMFORTLESS**, *for he will* **ADMINISTER** *unto* **US** [i.e. as the **COMFORTER**].

I will bear this **TESTIMONY**, *that* **BROTHER JOSEPH** *came and* **ENLIGHTENED ME** *two days after he was* **BURIED**. *He came the same as when he was* **ALIVE**. (New Amalgamated Text of President Young's 8th August 1844 Succession Speech, by Fred C. Collier, to be cited in entirety later in this writing)

Zina D. Huntington, Smith, Young, who was married to the Prophet Joseph Smith, in Plural Marriage, is another person, who in process of recounting the Transfiguration of President Young, referred to the Spirit of the Prophet as the **COMFORTER**. Consider the following:

1 It was June 27th, 1844, and it was rumored that Joseph was expected in from Carthage. 2 I did not know to the contrary until I saw the Governor and his guards descending the hill by the Temple, a short distance from my house. 3 Their swords glistened in the sun, and their appearance startled me, though I knew not what it foreboded.

4 I exclaimed to a neighbor who was with me, 'What is the trouble! It seems to me that the trees and the grass are in mourning!' 5 A fearful silence pervaded the city, and after the shades of night gathered around us it was *thick darkness*. 6 The lightnings flashed, the cattle bellowed, the dogs barked, and the elements wailed. 7 What a terrible night that was to the Saints, yet we knew nothing of the dark tragedy which had been enacted by the assassins at Carthage.

8 ¶ The morning dawned; the sad news came; but as yet I had not heard of the terrible event. 9 I started to go to Mother Smith's, on an errand. As I approached I saw men gathered around the door of the mansion. 10 A few rods from the house I met Jesse P. Harmon. "Have you heard the news?" he asked. "What news?" I inquired. "Joseph and Hyrum are dead!" 11 Had I believed it, I could not have walked any farther. I hastened to my brother Dimick. 12 He was sitting in his house, mourning and weeping aloud as only strong men can weep. All was confirmed in a moment. 13 My pen *cannot utter my* **GRIEF** *nor describe my* **HORROR**.

But after a while a change came, as though the **RELEASED SPIRITS** *of the* **DEPARTED** [i.e. the Spirit of Joseph] ***sought to*** **COMFORT** *us in that hour of* **DREADFUL BEREAVEMENT**. 14 *The* **HEALER** *was* **THERE**, *pouring* **BALM** *on my* **HEART**, *and wiping the* **TEARS** *from my* **EYES**; *He was* ***binding*** *the* ***chain*** *that was* ***broken*** *in* ***twain,*** *and* ***fastening*** *it* ***firm*** *in the* ***skies***. 15 Never can

it be told in words *what the saints suffered in* **Those Days** *of* **Trial**; *but the* ***Sweet Spirit*** *— the* **Comforter** *— did not* **Forsake** *them*; and *when the* **Twelve** *returned*, *the* **Mantle** *of* **Joseph** *fell upon* **Brigham**. 16 When I approached the stand *(on the occasion when* **Sidney Rigdon** *was striving for the* **Guardianship** *of the Church)*, **President Young** *was speaking*.

17 *It was the* **Voice** *of* **Joseph Smith** *— not that of* **Brigham Young**. *His very* **Person** *was* **Changed**. *The* **Mantle** *was* **Truly Given** *to* **Another**. 18 There was *no* **Doubting** *this* in the minds of that *vast assembly. All* **Witnessed** *the* **Transfiguration**, *and* **Even To-Day** *thousands bear testimony thereof.* 19 I closed my eyes. *I could have exclaimed*, **I Know** *that is* **Joseph Smith's** *voice*! Yet I knew he had gone. But *the* **Same Spirit** *was with the people*; **The Comforter Remained**. (*Unpublished Revelations Vol 1 3rd Ed.* Part 72, p. 153–154; *Women of Mormondom* 325–327)

Once again, in the passage from John 14, it states that when the **Holy Ghost** *or* **Comforter** came that *he would* "*bring* **All Things** *to our* **Remembrance**":

But *the* **Comforter**, *which is the* **Holy Ghost**, *whom the Father will send in my name*, **He Shall Teach You All Things**, *and bring* **All Things** *to* **Your Remembrance**, whatsoever I have said unto you. (John 14:26)

President Young also spoke of this matter:

Do we believe in the **Holy Ghost**? Yes. . . . What will the **Holy Ghost** do *for those who* **Possess It**? *It will bring to their* **Remembrance** *things* **Past**, **Present** *and to* **Come**, and will teach them **All Things Necessary** *for them to* **Understand**, *in order to* ***secure*** **Salvation**. Is this *the office and ministry of the* **Holy Ghost**? Jesus says:

"But the **Comforter**, *which is the* **Holy Ghost**, whom the Father will send in my name, *he shall teach you* **All Things**, *and bring* **All Things** *to your* **Remembrance**, *whatsoever I have said unto you* [during my Ministry]."

[15:26 But when *the* **Comforter** *is come, whom I will send unto you from the* **Father**, *even the* **Spirit** *of* **Truth**, *which proceedeth from the* **Father**, **He** *shall* **Testify** *of* **Me**: (John 15:26)]

"Howbeit, *when he*, *the* **Spirit** *of* **Truth**, *is come*, **He** *will* **Guide You** *into* **All Truth**: for he shall not speak of himself; but whatsoever he shall hear, that he shall speak: and he will shew you *things to come*." (John 16:13)

Then if we receive the **Holy Ghost** *we shall know and understand things as they are*, we shall be able to *read the* **Scriptures** *by the* **Spirit**, *with which they were* **Written**, and *if we continue* **Faithful** *we shall be led to a* **Knowledge**

of **God** *and* **Jesus** whom He has sent, which the apostle says "is **Eternal Life**." (*JD* Vol 13: <18 July 1869> 57)

When you consider the condition of the world at the time of the Prophet, and the **Absolute Darkness** in which they lived where it concerns the Gospel. How truly was the above Prophecy most literally fulfilled by the **Dispensation***n of the* **Fulness** *of* **Times**, and the **Restoration** *of* **All Things,** just as it states in the above Prophecy. Through the **Restoration** *of* **All Things** *as brought to pass through the* **Prophet Joseph Smith** we have learned that rather than God being an Etherial Spirit which is without substance, and profuse throughout infinity — rather than this we have learned that **God** *the* **Father** *is a* **Tabernacled Being**, *in* **Possession** *of a* **Physical body** *which is as* **Tangible** *as* **Mans**. *We have learned that* **God** *the* **Father** *is a* **Married Man**, *and that we have a* **Mother** *in* **Heaven**. *We have* **Learned** *about the* **First** *and* **Second Estate**, and that *we were born as the* **Spirit Children** *of our* **Divine Father** *and* **Mother** *in the* **Spirit World** — and not only this but we have also learned that *we are the* **Children** *of* **God** *in the* **Flesh**. *We have* **Learned** *about* **Eternal Marriage**, *and* **Eternal Family**, and that *through* **Perfect Fidelity** *and* **Faithfulness** *to the* **Law** *of* **Christ**, **Ultimately** *we will become* **Gods** *and the* **Sons** *and* **Daughters** *of* **God** *after we obtain our* **Resurrection** *of* **Eternal Life**. *We have* **Learned** *that as an* **Intelligence** *we have* **Self Existed Forever** *and* **Forever**. We have *also* **Learned** *that the* **Universe** *is* **Self Existent** *and* **Eternal** *and that the* **Elements** *are* **Self Existent** *and* **Eternal**, *and that* **God** *did not* **Create** *the* **Universe** *out of* **Nothing** *in* **Six Days**. *The list could go on and on*, but *suffice it to say, that in* **Fulfillment** *of the* **Prophecy** in John chapter 14, *the* **Comforter** *did indeed come, and in the most* **Literal** *sence of the* **Word**, *he did indeed* **Bring All Things** *to our* **Remembrance.**

Three days *after the* **Transfiguration**, President Young wrote a letter to his daughter Vilate, who lived in Massachusetts. First he told her the details of his journey home from Boston, which he had only completed a few days before, and then he told her of *the* **Appearance** *of the* **Prophet Joseph Smith** *in* **Spirit**, following which *in the very next words he spoke of the* **Conference** which they had held *only 3 days before, at which time* **President Young** *was* **Transfigured**:

Miss Vilate Young
To the care of N. H. Felt
Salem Mass.
(Postmarked August 15th, Nauvoo, Illinois)

August 11th, 1844

My Dear Daughter Vilate:

[¶] I am in good health and so is all the family. I will give you a sketch of my journey home. We left Boston on Wednesday morning at 7 o.c. a.m. the 24 day of July. The next evening at about 9 o.c. we were in Buffalo; had the privilege of going to bed. The next morning at 10. o.c. a[.]m[.], took the Steam Boat Buffalo for Detroit; arrived there the next evening. Staid over night. Started the next morning on the propeller Steam Boat Hurealus for Chicago; arrived there Thursday evening about 9 pm the first day of August. The next morning at 7 o.c. took stage for Galena; arrived there Sunday morning about 10. AM which made 50 hours going 164 miles. We staid in Galena till Monday evening 6. o.c. then took the steam Boat St. Croyx for Nauvoo. All this time we were not known.

[¶] There was *a* **Brother** *came to us in* **Galena** *and told us that* **Brother Samuel Smith** *was* **Dead**; *he* **Died** *with* **Bilious Fever.** We found many of the friends coming down the river; they were **Very Glad** *to see* **Us**. We came with perfect safety; arrived home on Tuesday evening just at dusk. **Our Families** *and the* **Brethren** *were* **Overjoyed** *to see us come home*, for they were like children without a father, and they *felt so* ***you may be sure***.

[¶]All things are now reviving up again. The Brethren *prayed with all* ***faith*** *for us to* ***return***. I cannot say much about the families of Brs. J. and H. Smith, for I have not had time to call on them yet. I *have been in* **Council** *almost* **All** *the* **Time** *since I* **Arrived** *here*. *But* **This Much I Can Say**: *the* **Spirit** *of* **Joseph** *is* **Here** *though we* **Cannot Enjoy His Person** [in the flesh]. [President Young here says: *"This much I can say"*. This brings us to the Question as to ***why he could not say more?*** Perhaps President Young felt that it aught to remain confidential, to be remembered by those who Witnessed it.]

[¶] Through *the great anxiety of the* **Church** *there was a* **Conference** *held last* **Thursday** [i.e. *3 days before writing this letter*]. *The* ***power*** *of the* ***Priesthood*** *was* ***explained*** *and the* ***order*** *thereof* on which *the whole* **Church** *lifted up their* **Voices** *and* **Hands** *for the* **Twelve** *to* **Move Forward** *and* **Organize** *the* **Church** *and* **Lead It** *as* **Joseph Led** *it.* Which is our indispensable duty to do. We shall organize the Church as soon as possible.

[¶] The Brethren do well to think the Lord is still merciful to us as a people. The temple is going with greater rapidity than ever before. The Brethren are very anxious to have it finished so they can receive their endowment. . . . . .

(*Manuscript History of Brigham Young 1801–1844* <1968, Elden J. Watson 1968, SLC, Utah> Appendix, 175–176)

In the above letter President Young states:

I *have been in* **Council** *almost* **All** *the* **Time** *since I* **Arrived** *here. But this much I can say: the* **Spirit** *of* **Joseph** *is* **Here** *though we* **Cannot Enjoy His Person** [in the flesh].

[¶] Through *the great anxiety of the* **Church** *there was a* **Conference** *held last* **Thursday**. *The* ***power*** *of the* ***Priesthood*** *was* ***explained*** *and the* ***order*** *thereof* on which *the whole* **Church** *lifted up their* **Voices** *and* **Hands** *for the* **Twelve** *to* **Move Forward** *and* **Organize** *the* **Church** *and* **Lead It** *as* **Joseph Led** *it.*

In the above President Young declares: *"the* **Spirit** *of* **Joseph** *is here though we* **Cannot Enjoy His Person** [*in the* **Flesh**]" — and then in his very next words he speaks of the August 8th Conference, which was *the day when* **President Young** *was* **Transfigured**.

Once again, six months after the Transfiguration, Eliza R. Snow wrote a poem in honor of President Young, wherein she spoke of the **Mantle** *of* **Joseph** *falling upon* **Brigham** — and not just the **Mantle** *of* **Joseph**, but according to her poem, *the* **Spirit** *of* **Joseph** *also* "**Rested**" *upon* **Brigham**, for she wrote that "*the* **Spirit** *and* **Pow'r Divine**, **That Inspir'd** *his* **Heart**, *is* [***now***] **Inspiring Thine**." This poem was published in the Church paper at Nauvoo, only six months after the Transfiguration occured. What follows is the whole text of the Poem, just as it was published on the 15th of February 1845:

POETRY.

For the *Times and Seasons*.

To President Brigham Young:

By Miss Eliza R. Snow

An important station is truly thine,
And the weight of thy calling can none define:
Being call'd of the Lord o'er the Twelve to preside,
And with them over all of the world beside.

Like **Elisha** *of old, when* **Elijah** *fled*
In a chariot of fire, thou hast lost thy head;
Lost thy head? O no! thou art left to prove
To the Gods, thy integrity, faith, and love.

Thou hast gain'd, *like* **Elisha**, *a rich behest*,
For the **Mantle** *of* **Joseph** *seems to* **Rest**
Upon **Thee** [Present Tense], *while the* **Spirit** *and* **Pow'r Divine**,
That Inspir'd *his* **Heart**, *is* **Inspiring Thine**.

The great work which he laid the foundation to
Is unfinished, and resting on thee to do —
With thy brethren, the Twelve, thou wilt bear it forth
To the distant nations of the earth.

Kings, princes, and nobles will honor thee,
And thy name will be great on the isles of the sea —
The pure light of intelligence thou wilt spread
Will exalt the living and save the dead.

The **Great Spirit** *of* **Truth**, *will direct thy ways*;
Generations to come, will repeat thy praise —
When thy work is completed on earth, thou'lt stand
In *thy station* **Appointed** *at* **God's Right Hand**.

"To President Brigham Young," Eliza R. Snow,
Times and Seasons, Vol. V1, No. 3, Whole No. 111,
February 15, 1845, (Nauvoo, Illinois), 815.

Eliza utterly loved Joseph, and what must she have thought when she saw the Spirit of her *beloved husband* residing in President Young as the Holy Ghost. Most obviously, this poem expresses her innermost feelings of joy in this realization, and in the end she became Brigham's wife.

Again a year and eight months after President Young was Transfigured, in March of 1846, George Laub ***re****wrote* his diary wherein he made some additions to the original, at which time he included the following account of President Young's Transfiguration:

Now when President Young arose to address the congregation *his* **Voice** *was the* **Voice** *of* **Bro. Joseph** *and his* **Face** *appeared as* **Joseph's Face** & Should I not have seen his face but herd his Voice I Should have declared that it was Joseph. (George Laub's Nauvoo Journal, *BYU Studies* Vol. 18: <Winter 1978> 166; see also *Dialogue* Vol. 15: <Summer 1982> 79)

There are many accounts coming from different individuals who *saw the* **Prophet** *in* **Spirit** *after his* **Death**, *and it is not at all* **Unlikely** *that the* **Prophet** ***appeared again*** *in the* ***Afternoon Conference***. Not only so but the evidence would show that *at times the* **Spirit** *of the* **Prophet** *was walking around in* **Brigham's Skin** *in the months and years after the*

Transfiguration. Indeed the Prophet's appearances continued in one way or another for many years after the martyrdom. For example there is an entry in the Diary of Apostle Abraham Cannon, wherein Apostle Merriner W. Merrill told of the Prophet Joseph Smith appearing to President John Taylor:

> The last time I met Pres. Taylor [President Taylor died on July 25th, 1887] he said to me: 'I may never see you again and I want to tell you that I have seen the Prophet Joseph who said the Lord did not want His people to be concerned about the raid or inquire when it would cease. "It will stop in mine own due time," said the Lord. Joseph, however, said it made him ["]sad to see his own son (Joseph Smith Jr. [i.e. Joseph the Third], who was then traveling through the territory preaching against this Church) trying to tear down what he had given his life to establish." (Abraham H. Cannon Journal, July 7th, 1891, Special Collections, University of Utah Library)

The above account would indicate that the Prophet's son, Joseph Smith III was in the territory preaching against Utah Mormonism at the time the Prophet appeared to President Taylor. This would place the Prophet's appearance some time between June 17th, and December 21st, 1885.

Two months and a week after the Transfiguration of President Young, on the 15th of November 1844, Henry and Catharine Brooke wrote a letter from Nauvoo, wherein they stated that:

> [Brigham Young] "**Favours Br Joseph**, *both in* **Person**, & **Manner** *of* **Speaking** *more than any* **Person Ever You Saw**, **Looks Like** *an* **Other**." (As cited by Michael Quinn in *BYU Studies* Vol 16: <Winter 1976> 212).

This may be another reference to the Transfiguration on August 8th — however as we shall see, most likely, not only does this statement refer to the Transfiguration, but as the statement indicates, it also speaks of an **Ongoing Experience**, as the "Holy Ghost even the Spirit of the Prophet" continued to **Indwell** within the Person of President Young. Indeed according to the above statement, President Young "**Favours Br Joseph**, *both in* **Person**, & **Manner** *of* **Speaking** *more than any* **Person Ever You Saw**, **Looks Like** *an* **Other**." This statement *does not describe* ***a one time experience***, but rather an **On Going Reality** that Henry and Catharine Brooke continued to experience when they saw President Young. In other words as of the 15th of November 1844 when Henry and Catharine Brooke wrote their letter, even then President Young continued to look and speak like the Prophet

Joseph Smith *"more than any* **Person Ever You Saw**, **Looks Like** *an* **Other**." All one need do is look at pictures of the Prophet Joseph Smith and President Young, and it becomes immediately apparent, that by himself, President Young did not really look like the Prophet Joseph Smith. Obviously it was the ***Spirit*** *of the* ***Prophet*** *which continued to* **In dwell** *within* **President Young's Person**, *that made him* **Look** *and* **Speak Like** *the* **Prophet Joseph Smith** — *this was the* ***Cause*** *of the* ***Resemblance****, and not* ***Similarities*** *between President Young's* **Body** *of* **Flesh** *and* **Bone** and that of the Prophet Joseph Smith.

Five days after Henry and Catharine Brooke wrote their letter, on the 20th of November 1844, Azra Hinckley referred to "**Brigham Young** *on [w]hom the* **Mantle** *of the* **Prophet Joseph** *has* **Fal[l]en**." (As cited by Wagoner, emphasis added, Azra Hinckley diary, 20 Nov. 1844, Special Collections, BYU Library)

Another interesting statement was made by William Burton *less than a year after the* **Transfiguration**. In May of 1845, he wrote the following entry in his diary:

[Brother Joseph and Hyrum Smith's] *"places were filled by others much better than I once supposed they could have been",*

Then in continuing he remarked that:

"the **Spirit** *of* **Joseph** *appeared to* **Rest** *upon* **Brigham**." (Diary of William Burton, entry for May 1845, Church Archives; as cited by Michael Quinn in *BYU Studies* Vol 16: <Winter 1976> 212)

Once again probably, not only was this a reference to what Burton saw at the Conference on the 8th of August, but probably it also refers to what Burton continued to see afterwards, as the "Holy Ghost, even the Spirit of the Prophet" continued to **Indwell** *in the body of* **President Young**. Bearing this thought in mind, consider the following statement which was made by Benjamin F. Johnson, regarding what the Prophet told him shortly before his death:

> I did not go to see their mutilated bodies. I had no wish to look into their grave; I knew they were not there, and *the words of Br. Joseph began to come back to me* "**I** *could do so much* **More** *for my* **Friends** *if* **I** *were on the* **Other Side** *of the* **Veil**." (*My Life's Review* 91–92)

According to this, the Prophet felt that he could do more for the good of the Church and his friends *as a* ***Spirit****, than he could do if he were*

***Alive** in the **Flesh**.* No doubt the Prophet understood this in the context of his calling as the "**Witness** *or* **Testator**", "*the* **Comforter**", and "*the* **Holy Ghost**". All this fits in precisely with another statement which was made by President Young 13 years later, in 1857, when in the thralls of the Utah War:

> Will troops come here and inquire into my just rebukes of such characters and conduct? "Oh!" says one, "I am afraid they will come; and what shall I do?" They have been with us many a time. We have been accustomed to seeing *a hundred to our one*, with their guns to shoot us, and their knives to cut our throats. *Do people imagine that they can* **Kill** "**Mormonism**?" *I may* **Die** *for my* **Religion**, *and who cares for that?* **Brother Carrington** has told you that God can carry on his own work, and *the* **Spirit** *of* **Joseph** *which* **Fell** *upon* **Me** *is ready to* **Fall** *upon* **Somebody Else** *when* **I** *am* **Removed**. . . . . .
>
> Brother Carrington's **Testimony** proves to you *that men's eyes are liable to be deceived*. It **May Appear Strange** *to* **Some** [i.e. Skeptics or those who do not Believe] *that he could not tell me from* **Joseph Smith**, *when I was* **Speaking** *in the* **Stand** *in* **Nauvoo** during the October Conference of 1844. [For these individuals they must believe that] Somebody came along and passed a finger over his eyes and **He** *could not* **See** *any one but* **Joseph Speaking**, *until I got through* **Addressing** *the* **Congregation**. (*JD* Vol 5: <19 July 1857> 57–58)

In the above statement, made 13 years after the Transfiguration, President Young *acknowledges that the* **Spirit** *of* **Joseph** *has been upon him, and has continued to* **Influence** *him since the* **Transfiguration**. Not only so, but he also affirms that *after his passing "the* **Spirit** *of* **Joseph** *which* **Fell** *upon* **Me** *is ready to* **Fall** *upon* **Somebody Else** *when* **I** *am* **Removed**".

We can understand from this that when President Young passes on in death, *the same* **Spirit** *of* **Joseph** *which* **Fell** *upon* **President Young**, *will* **Fall** *upon his* **Successor** *in the* **Priesthood**. And just so, as we have already seen, he appeared to President John Taylor. What President Young acknowledges in the above statement is *an on going relationship between the* **Spirit** *of* **Joseph** *and the* **Leaders** *of the* **Church**. President Wilford Woodruff once commented upon this, and stated that appearances of the Spirit of Joseph continued to occur for years after his death, and then as he said finally it stopped. Again, as we have seen, we know that appearances of the Prophet continued to occur during the administration of President John Taylor — so then in keeping with what President Woodruff stated, we must come to the conclusion that appearances of

the Prophet to the leaders of the Church must have stopped some time during the administration of President Wilford Woodruff.

It will be noticed that in the above statement President Young connects the transfiguration with the October 1844 Conference. He may have been repeating Albert Carrington, and it could have been a mistake, or there may have been other occurrences at other times. If this were so it would help us to understand the statements which were made later by Orson Hyde.

President Wilford Woodruff also left testimony regarding the Transfiguration of President Young, the earliest of which is found in the Proclamation which Apostle Woodruff published to the British Saints on the 9th of February 1845 in the *Millennial Star:*

> On the second day after our arrival, Aug. 8th, 1844, we met in a special conference [in the afternoon], all the quorums, authorities, and members of the Church, that could assemble in Nauvoo. They *were* **Addressed** *by* **Elder Brigham Young**, *the* **President** *of the* **Quorum** *of the* **Twelve**. *It was* **Evident** *to the* **Saints** *that the* **Mantle** *of* **Joseph** *had* **Fallen** *upon* **Him**, the road that he pointed out could be seen so plainly, that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison. (*Millennial Star* Vol 5: <9 February 1845> 138)

Apostle Woodruff does not here state that *"the* **Mantle** *of* **Joseph**" fell upon Brigham during the afternoon meeting, but what he states is that as of the time of the Afternoon Meeting *"It was* **Evident** *to the* **Saints** *that the* **Mantle** *of* **Joseph** *had* **Fallen upon** [**President Young**]*"*. No doubt most of the Saints who had attended the Morning Meeting, returned for the Afternoon Meeting, just as President Young had requested. So they would have come already convicted to the idea that *"the* **Mantle** *of* **Joseph** *had* **Fallen upon** [**President Young**]*"*. What follows is an account of the Transfiguration of President Young, as related by Apostle Wilford Woodruff 24 years after it occurred:

> I know this work is of God. I know Joseph Smith was a Prophet of God. I have heard two or three of the brethren *testify about brother Young in Nauvoo*. Every man and every woman in that assembly, which perhaps might number thousands, could bear the same testimony. I was there, the Twelve were there, and a good many others, and all can bear the same testimony. The question might be asked, why was the appearance of Joseph Smith given to Brigham Young? Because here was Sidney Rigdon and other men rising up and claiming to be the leaders of the Church, and men stood, as it were on a pivot, not

knowing which way to turn. But just as quick as Brigham Young rose in that assembly, his face was that of Joseph Smith — the mantle of Joseph had fallen upon him, the power of God that was upon Joseph Smith was upon him, he had the voice of Joseph, and it was the voice of the shepherd. There was not a person in that assembly, Rigdon, himself, not excepted, but was satisfied in his own mind that Brigham was the proper leader of the people, for he would not have his name presented, by his own consent, after that sermon was delivered. There was a reason for this in the mind of God; it convinced the people. They saw and heard for themselves, and it was by the power of God. (*Journal of Discourses* Vol 15: <8 April 1872> 81)

In his paper, Wagoner argues that if the Transfiguration occurred in the Morning Meeting, it excludes the possibility of Woodruff being a Witness, because as he says, according to Woodruff's diary, he did not attend the Morning Session of the Conference. However a reading of Woodruff's diary reveals that this is an unwarranted assumption on the part of Wagoner. Woodruff mentions the Morning meeting in his diary, but does not state that he was present to witness it. However in view of the significance of the Morning Session, and the issues at hand, it would be strange indeed if Woodruff and all others of the Twelve did not attend. Let us now examine what Woodruff did record regarding his activities during the Morning on the 8th of August:

8th There was a meeting appointed [serveral days before by President Marks for a Morning Meeting] at the grove for the Church to come together *for* **Prayers**. But **In Consequence** *of some* **Excitement** *among the* **People** *and a* **Disposition** *by some* **Spirits** *to try to* **Divide** *the* **Church**, it was thought best to attend to the business of the Church [regarding **Succession**] in the afternoon that was [originally intended] to be attended to [5 days later] on Tuesday. The **Twelve** *spent their time in the* **Fore Part** *of the* **Day** *at the* **Office** *and in the* **Afternoon** *met at the* **Grove**. (*WWJ* Vol 4: <8 Aug 1844> 434–435)

Woodruff states that "**The Twelve** *spent their time in the* **Fore Part** *of the* **Day** *at the* **Office** *and in the* **Afternoon Met** *at the* **Grove**." Bear in mind that *the* **Morning** *is the* "**Fore Part** *of the* **Day**". You would assume from this, that *none* of the Apostles (including President Young) attended the Morning Meeting, because as Woodruff states, "**The Twelve** *spent their time in the* **Fore Part** *of the* **Day** *at the* **Office**". The First question which comes to mind with this, is whether or not President Young attended the meeting with the Twelve at the Office. He was after all one of the Twelve, and not only just one of the Twelve,

but the President of the Quorum. Most likely not only did President Young attend this Quorum Meeting, but probably he was the one who called for the meeting in the first place. Probably President Young was teaching his fellow Apostles, and preparing them for the responsibility that was about to be placed upon their shoulders, as members of the Quorum of the Twelve, as leaders of the whole Church.

The late assurance of President Marks and Rigdon was that the meeting was called in order for the Saints to come together for Prayer. This is the substance of what Woodruff wrote in his diary. In the absence of the Twelve, Rigdon would feel free and unrestrained and more at liberty to make his move for the Saints to sustain him as Guardian of the Church.

If we are to believe what Woodruff wrote in his diary, it is not at all unlikely that the Twelve continued in meeting after Rigdon's meeting commenced. Again Woodruff writes that "in consequence of some excitement among the People and a disposition by some spirits to try to divide the Church, it was thought best to attend to the business of the Church [regarding Succession] in the afternoon [rather than as was originally planned, for it] . . . to be attended to [5 days later] on Tuesday."

If it is true that the Twelve were in meeting when Rigdon's meeting began, how did they learn or hear about "some excitement among the People". If President Young and the Twelve were not in the meeting, no doubt they still had numerous sets of ears, who were listening in for them. When Rigdon began to push for the Saints to chose him as Guardian of the Church, no doubt those who were appointed to be ears, became "excited", and immediately reported to the Twelve their concern regarding Rigdon attempting to "divide the Church".

At this point the President Young would have decided that "it was . . . best to attend to the business of the Church [regarding Succession] in the Afternoon, that was [originally planed] to be attended to [5 days later] on Tuesday." Once having made this decision, no doubt the meeting with the Quorum of the Twelve was immediately adjourned, after which each member of the Quorum made their own way to the conference. President Young said that he went alone. To be sure, if President Young left the meeting with the Quorum of the Twelve and went to the Conference, and we know that he did, no doubt the other members of the Quorum would also have gone to the conference, and no doubt this would have included Apostle Wilford Woodruff. Once again, if we are to believe what Woodruff wrote in his diary, then it is likely that President Young only heard the last part of Rigdon's speech.

When President Young arrived, he went up on the stand and after talking to the assembled Thousands for a time, he called for a Special Conference to be held in the Afternoon, and then dismissed the meeting.

Once again it is likely that Woodruff **Did** attend the Morning Meeting, and if not the whole, at least the last part, and according to what he wrote, we may assume that if he did not, then based upon the same argument, we may also assume that neither did the Twelve or President Young, for according to Woodruff, the Quroum of the Twelve met in the office during the "**Fore Part of the Day**'.

It is possible that Woodruff chose not to include any of Rigdon's remarks in his diary, for the reason that in all probability Rigdon connected his claim to be "Guardian of the Church", to the sensitive issue and idea, that he would be "Guardian of the Church" until the Prophet's Children with Emma became "of Age", to assume their "rightful place" at the head of the Priesthood and the Head of the Church. We need to remember that not only was Rigdon in Cahoots with Nauvoo Stake President William Marks, but he was also in Cahoots with Emma, and no doubt Emma's support for Rigdon, was predicated upon the Condition that he would remain "Guardian of the Church", until Emma's children "became of age", at which point the heirs apparent would assume their "rightful place" and "Birthright" at the "Head of the Church" and the Head of the Priesthood.

Again in considering this, we need to ask ourselves why it was that Rigdon chose to claim Church Leadership under unscriptural title of "Guardian of the Church"? Why did he not just claim the right to step into the Presidential Office as "President of the Church"? No doubt because had he done so, Emma would have refused to support Rigdon. Emma wanted **Two** things from Rigdon. First that he would do away with all the "Secret Things" that Joseph and the Twelve were into. This would include the Temple Doctrine, together with all its Ordinances, including Eternal Marriage, Plural Marriage, Eternal Family, the Holy Order, the Church of the Firstborn, the Kingdom of God, the Council of Fifty, and the Order of the Ancient of Days, together with *all associated* **Doctrine**.

After this the Second thing that Emma wanted from Rigdon, was that he would preserve the office of Church Leadership for her children, until they Became *of* Age. In other words, Emma wanted Rigdon to be "Guardian of the Church", on behalf of her children, and not the President of the Church. In all of these matters, Emma, together with Nauvoo Stake President William Marks and Sidney Rigdon were in Agreement.

Unfortunately Wagoner fails to see the reality of any of these underlying issues — not because he does not understand them, but because he does not believe, and because he does not care. Wagoner closes his eyes to the real underlying problems which the Prophet had with Rigdon, even from the very beginning. Wagoner states that when the Prophet proposed marriage to Rigdon's daughter, he endeavored to Seduce her. But this is only an **Uninspired Deduction** *from an* **Uninspired Mind** — the Prophet had something in his mind, and from what Wagoner has written, it is obvious that he does not have a clue. By all that he says, it is obvious that Wagoner has never had an experience with the Holy Ghost to know to know the first thing about the Prophet's mind. On the contrary, Wagoner lives in a Telestial World, with an *uninspired* Telestial Mind — the problem is that he wants to tack his mindset upon a Prophet of God.

Yes President Young, Willard Richards, and George Albert Smith added things into the *History of the Church* after the Prophet's death. But in itself that does not go to prove that those things which they addded in were ***false*** or ***not*** **True**. Here is where Rigdon's biographer should end his research — not with how many things which the Twelve **Added** — but with how many things which they added that were **True**, and how many were **False**. But unfortunately, such questions did not interest Wagoner. As the Prophet Joseph Smith said, he was willing for Rigdon to serve God all that he would — and Yes the Prophet chose Rigdon as his Presidential Running Mate, because Rigdon was a good Orator. And yes the Prophet embraced Rigdon when he left, and yes the Prophet was glad when Rigdon left, and that too for more than one reason. One of which was so that he could be his Running Mate, and another because he knew that Trouble was in the Wind, and he wanted Rigdon gone from Nauvoo and out of the way.

After turning a blind eye to matters of personal Character and the Spirit, Wagoner argues for Succession to Rigdon, when in fact Rigdon did not have even so much as One Leg to stand on. It was indeed possible for the Quorum of the First Presidency to be Reconstituted, had he been "Chosen by the body of the Priesthood and Sustained by the Saints". But that is an "If", and an "If", and an "If". At the death of the Prophet there was no longer a Quorum of the First Presidency, as its head had been Murdered, hence at the time of the Prophet's death the Quorum of the First Presidency became a Broken Quorum. Yes President Young added a statement in the *Church History* with regard to "where I am not

there is no First Presidency over the Twelve", but what President Young added fits with what is stated in Section 107 like a hand in a glove.

According to Section 107, at the death of the Prophet, surviving members of the First Presidency could not by themselves fill up their Quorum. As it states in Section 107, Three High Priests "Chosen by the Body [of the Priesthood] and Sustained by the Saints" constitute a Quorum of the First Presidency (D&C 107:22). After the Prophet's death, such a Quorum did not exist in the Church. Consequently Rigdon had no Voice as a Quorum, and no vote, only as an individual member of the Church, and his voice *alone* did not **EQUAL** *the* **UNITED VOICE** *and* **VOTE** *of the* ***United*** **QUORUM** *of the* **TWELVE**. On top of this, for the Prophet's own reasons, **RIGDON** *was never* **ENDOWED** *to the* **FULNESS** *of the* **PRIESTHOOD**! Gee I wonder why! ! ! You can be sure that Wagoner knows why, but this does not matter to him. President **WILLIAM MARKS** *and* **EMMA** *had both* **RECEIVED** *the* **FULNESS** *of the* **PRIESTHOOD**, but as they would prove in later years, in their hearts they had denounced it, along with *all the other* "**SECRET THINGS**".

So why would anyone who believes, place their faith in the writings of an ***Uninspired Man***. Only because for their own *personal reasons*, in some things Wagoner goes where they want to go. But lets be consistent. For those who think that Rigdon, Marks and Emma were right, then they should **CHUCK** *the* "**SECRET THINGS**", *and with it all of* **UTAH MORMONISM**, *and then go join the* **REORGANIZED CHURCH**, because that is where the Sentiments of Emma, Marks, Rigdon, and Joseph III ended up. And not just them, but also many others *who left the* **RESTORED CHURCH** *because of the* "**SECRET THINGS**".

What follows is a brief account of what President Young said, when he stood up in the Morning Meeting, at the Conclusion of Rigdon's remarks, and during the giving of which President Young was Transfigured before his Vast Audience of about 5000 Saints:

> If I can make the people hear, I want their attention a few minutes. Be perfectly still, or you can't hear.
>
> In the first place, I have not asked any man or woman for their following. I [don't] feel much better than a shop rat and [I] can [hardly] refrain from weeping. I have not. I rise to [speak] to this congregation about their support [of the Priesthood and the Structure of the Church].
>
> [And I wish to speak] Of [certain individuals] being in a hurry to transact business here. Where there any laboring under a mistake? I am sorry

that the Latter-day Saints should be [pushed] in[to] a hurry, as [without their knowledge] there has been a meeting called for this day to choose for themselves an agent, [with the Saints] not knowing what has been [scheduled]. We have a meeting [scheduled] for next [Tuesday]. I wanted to sit [and] weep for thirty days before the priesthood [took up] business, but there is a spirit [of] who shall be [the] greatest in our midst, and it will be foiled by that Jehovah, and all things will be made right.

We are surrounded by enemies [from within]. Come [together] this afternoon at 2 [pm] and there will be no meeting on [Tuesday]. It is not the feelings of my brethren [to have a meeting]. [But] In the name of the people, I say we will have a meeting at two [this Afternoon]. [We will] show our [agreement to this by the show of] hands.

My private feeling might always bend for the public good. The [feelings] would be in that [leader who would be] for [the] general good of all.

And in regard to the question [of] why [a successor to] Joseph Smith [should be appointed] in a hurry. I now know for myself.

And I wish I would hear from every [Elder and High Priest] and all [the Saints]. I want to know where every brother and sister are, that will submit to the organization that is [established by God. There has been] a plan [discussed in this meeting to do otherwise].

The question is asked, Who will take Joseph's place? He keeps it himself. Let every man stand in his own place and all will be peace and harmony.

Gather together [all the Quorums of the Priesthood and] all men and [women in the Church and meet here at 2 o'clock this Afternoon, and] there [and then] we can transact business right. And when we can get all things right, [God will be with us, and] we can [know] it [by the Spirit.] I want to know what is in them. I will want every man in this [place to] wake up [and stand] at his post and all things will be right.

I will say to our brethren, the High Council [will] take their seats by themselves. President Marks [will] take his seat here in this seat. It will be proper and right for every man [to] be in his place. Brother Rigdon, come and take his seat at our right hand. Then others [of the] High Council, then the [Lesser Priesthood]. The other persons [will be] in their place.

This will be the right way [to] resolve [the question of Succession], and we can do the [business of the Church and attend to all] things, as well as we are [able]. We are not going to act against every other [person], and every man and woman will [be free to vote acccording to their own mind]. Amen (*The Complete Discourses of Brigham Young*, by Richard S. Van Wagoner, Vol 1: <8 Aug 1844 AM> 39–40; **Note**: Most Bracketed inserts are mine)

According to President Young's diary, and the Testimony of other Eye Witnesses, it was at the time when President Young gave the above

speech at the conclusion of the Morning Meeting, that he was Transfigured before his vast audience. Once again, consider what President Young wrote in his diary as to what his feelings were and what he said when he arose to speak:

I arose and spoke to the people, *my hart was swolen with compasion to[w]ards them* and *by the* **Power** *of the* **Holy G[h]ost** *even the* **Spirit** *of the* **Prophet**, *I was enabled to comfort the harts of the Saints*.

What follows is another account of the Transfiguration as given by Wilford Woodruff:

A Recollection of the Transfiguration of Brigham Young on the 8th of August 1844 as written By Perry Glenn Fitzgerald.

On September 8, 1949 I went to the home of my grandfather, Crozier Kimball (Patriarch of Mt. Jordan, Utah Stake — born 1879, died 1966) in Draper, Utah. Grandfather Kimball gave a blessing to each of three of his grandchildren, myself included. His 20th blessing (as a Patriarch) went to his granddaughter, Betty Ruth Fitzgerald, then aged 13. His 21st blessing he pronounced upon the head of Nephi Ray Fitzgerald, a grandson then aged 12. His 22nd blessing he gave his grandson, Perry Glenn Fitzgerald, then aged 9. This was less than 6 months after the children's father had passed away.

Nephi was getting his blessing because he was a Deacon in the Aaronic Priesthood. He and Betty Ruth had arranged to have theirs. I begged my Grandfather Kimball to allow me to receive mine at the same time. Grandfather said that he thought I was a little young still and that I ought to hold the Priesthood before I received it so that I might have a little better understanding of it. I stated that I thought I needed it now, as I no longer had a father. I understood that a Patriarchal Blessing was a map for one's life. I later learned that my Grandfather had phoned Eldred G. Smith, Patriarch to the Church, and asked his opinion about me receiving my blessing. Patriarch Smith said, "Since it's your grandson I'll leave that up to your best judgment."

Grandfather invited me, along with my sister and brother, to receive my Patriarchal Blessing. Our mother was there, along with my younger sister, Orene, age 5, and also Aunt Marvetta Hardcastle Kimball, daughter-in-law of my Grandfather, Crozier Kimball, who recorded the three blessings. I recall that he sat us all down in his front room and he told us that he was fasting and had bathed, cleansing his body, before he would give the blessing. And he was glad that we had all taken a bath before we came over that we might be clean, also. Before he gave us our blessings, he told us a story that he wanted us never to forget.

Grandfather Kimball told us that when he was a young boy in the 1880's *his maternal grandmother*, Albina Mariam Merrill Williams, *told him a story which she wanted him to* **Never Forget**. She also extracted a promise from young Crozier that he would *not only remember the story* she would tell him, but that *he would also tell the story to* ***his own grandchildren***.

Albina was born in Byron, Genessee County, New York on 25 July 1826 and died in Pocatello, Bannock county, Idaho on 28 November 1914. She had married Thomas Steven Williams who was born on 2 Jan 1827 and died 18 March 1860. They were married on 25 August 1842 in Nauvoo, Hancock County, Illinois. Their first child, Crozier's mother, Caroline Maria Williams, was born in Nauvoo, Illinois on 24 April 1843, one year before the Prophet Joseph and the Patriarch, Hyrum, were martyred.

Albina told Crozier that about a couple of weeks after her 18th birthday, *she attended the* **Large Meeting** *of the* **Church** (about 20,000 people) held outdoors in Nauvoo on 8 August 1844. Joseph had been killed only five weeks earlier. And the Apostles and other leaders who had been out-of-town campaigning for Joseph's Presidential bid [had returned to Nauvoo]. So they had gathered together to discuss what would happen next; *who would be their new leader*.

Sidney Rigdon spoke for several hours in the morning, explaining that he had received a revelation while in Pittsburgh, Pennsylvania calling him to be the "guardian of the Church." At the end of his speech the crowd was tired so Brigham said they would take a break for lunch and gather together again in the afternoon.

Later that afternoon the people assembled again. Brigham, standing in a wagon, addressed the congregation. He explained some of the problems and challenges facing the people. He spoke with great spirit and authority. Grandfather remembered his Grandmother Williams telling the following:

"*While Brother Brigham was speaking a* **Miracle** *occurred that most of the congregation witnessed. The* **Mantle** *of the* **Prophet Joseph Smith Settled** *on the* **Person** *of* **Brigham Young**. *His* **Voice** *was* **Heard** *as that of* **Joseph Smith**; *his hand* ***gesture***, *his* ***hearing*** *his* ***visage*** *all were that of the* **Prophet Joseph**. And though Brother Brigham spoke for less than an hour, the people had the answer to their prayers *as to who would succeed* **Joseph**.

"And Crozier," she said, "**Look Into These Eyes**." *And pointing to her eyes, she said, "These eyes have* **Witnessed** *the* **Transfiguration** *of* **Brigham Young** *as the* **Prophet Joseph Smith**. And *these* **Ears** *heard the* **Voice** *of* **Joseph Smith** *coming from the* **Lips** *of* **Brigham Young**. And, Crozier, I tell you this because *I was there!* And I want *to* **Tell** *all of my* **Grandchildren** about this because *I want them to know* **What I Saw** *and* **Heard**. And I also want you to promise me that you will tell your children and your grandchildren, what you[r] Grandmother Williams **Witnessed** *as a young woman*."

Then Grandfather Crozier said, "Tonight I am keeping that promise made to my grandmother by imparting her truth to my grandchildren. And I want you to remember that she saw that transformation and I want you to promise me that you will tell your children, and your grandchildren, *because it really happened* and **MY GRANDMOTHER WITNESSED IT**."

Let us now consider the experiences of a few *who saw the* **SPIRIT** *of the* **PROPHET** after *he* **DIED**.

Eliza R. Snow was married to the Prophet, and when he was murdered she went into a tale spin of depression, and began to pray incessantly to God that her life might be taken, that she might be taken out of this wicked world. After earnestly making this incessant prayer for Several days, finally the Prophet Joseph Smith who was her husband appeared to her:

1 When the Prophet Joseph organized the Relief Society at Nauvoo, on the 17th of March, 1842, Sister Eliza R. Snow was appointed to fill the very responsible position of secretary in that most important organization.

2 She was sealed to the Prophet Joseph Smith in the Celestial Order of Marriage, which includes Plurality of Wives, June 29, 1842; being one of the early converts to that doctrine. 3 After the martyrdom of her husband, June 27, 1844, Sister Eliza was **PROSTRATED WITH GRIEF**, and *besought the Lord with all the fervency of her soul to* **PERMIT** *her to* **FOLLOW** *the* **PROPHET** *at* **ONCE**, *and not leave her in so* **DARK** *and* **WICKED** *a* **WORLD**. 4 And so set was her mind on the matter, *that she did not and could not cease that prayer of her heart until the* **PROPHET** *came to* **HER** and told her that *she must not continue to supplicate the Lord in that way*, *for her* **PETITION** *was not in* **ACCORDANCE** *with* **HIS DESIGN CONCERNING HER**.

5 Joseph told her that his work upon earth was completed as far as the mortal tabernacle was concerned, *but hers'* **WAS NOT**; *the Lord* **DESIRED HER**, *and so did* **HER HUSBAND**, *to live many years*, and *assist in carrying on the* **GREAT LATTER-DAY WORK** which Joseph had been chosen to establish. 6 That she must *be of good courage and* **HELP** *to* **CHEER**, *and* **LIGHTEN** *the* **BURDENS** *of* **OTHERS**. And that *she must* **TURN** *her* **THOUGHTS** *away from her own* **LONELINESS**, *and seek to* **CONSOLE** *her* **PEOPLE** *in their* **BEREAVEMENT** *and* **SORROW**.

7 How quickly and how well that *brave and heroic woman* **HEEDED** *the admonition of her* **NOBLE HUSBAND**, is shown in the fact that *four days only after the* **MARTYRDOM** of the Prophet and his brother Hyrum, in a poem dated July 1, 1844, *she most* **VIVIDLY AND PATHETICALLY** *described the awful tragedy of the* **ASSASSINATION**, *and the* **EXALTED CHARACTERS** *of the* **MURDERED BROTHERS**. (*Latter-Day Saint Biographical Encyclopedia*, Andrew Jensen Vol 1: <1901 — Eliza Roxey Snow> 695)

On the day after the Prophet was murdered, on the 28th of June, and *less that 24 hours after the assassination took place*, *the* **Spirit** *of the* **Prophet** *appeared to* **Bishop George Miller** *while he was in* **Kentucky**, *stump campaigning for the* **Prophet's** *candidacy as* **President** *of the* **United States**. This is significant because the news of the Prophet's Murder had not yet reached Kentucky:

A Vision given to Bishop George Miller at Mercer County, Kentucky on the Morning of June 28, 1844.

1 I had a dream, or vision, in an upper room in the house of a Mr. Saunders, where I then lodged with Brother Thomas Edwards. It took place *after sunrise*. 2 I was lying on my bed, and suddenly **Joseph Smith** *appeared to me, saying*, "**God** *bless you*, **Brother Miller.** *The mob* **Broke** *in* **Upon Us** *in* **Carthage Jail** *and* **Killed** *brother* **Hyrum** *and* **Myself**. 3 "I was delivered up by the brethren as a lamb for the slaughter. 4 "You ought not to have left me; if you had stayed with me, I should not have been given up." 5 I answered, "**But You Sent Me**." 6 "I know I did, but you ought not to have gone." 7 And then approaching me he said, "**God** *bless you for* **Ever** *and* **Ever**," making as though *he was about to* **Embrace** *me*, 8 And, as I was *in the act of extending my arms to* **Return** *the* **Embrace**, *the vision fled*, and I found myself standing on the floor in the midst of the room.

9 Brother Edwards, roused from his slumbers, was calling to me, "What is the matter, Brother Miller; whom are you talking to?" 10 I requested him to rise and dress himself, so that we might take a morning walk, as was our custom. 11 Whilst on our walk I related to Brother Edwards *my* **Vision**, *and told him my* **Mission** *was* **Fulfilled**, for my *firm belief was that* **Joseph** *was* **Dead**. 12 Brother Edwards told me that I had preached too much, and that my mind was somewhat *deranged*, and that I must not think of going home until our present appointments were fulfilled — the last a week hence — and as to the rumors of trouble at Nauvoo, he did not believe a word of them. 13 I told him that *if I stayed* **He** *would have to do the* **Preaching**. 14 On the day that we fulfilled our last appointment, we started home. 15 On passing a tavern, the landlord walked out on his porch, and addressing us said, "Are you the gentlemen that preached at the schoolhouse today?" We answered, "Yes." "Walk in, gentlemen," he said, "and refresh yourselves." Handing us some ice water, and at the same time handing us a Nauvoo paper, he said, "You will find an article that may be of interest to you." 16 We read an extract from the *Warsaw Signal*, *giving an account of* **Joseph** *and* **Hyrum Smith's Deaths**. 17 After reading we started on. Brother Edwards, being an excitable man, was wholly unmanned, and insisted on an immediate separation, as traveling together might endanger our lives. 18 He broke off from me as one distracted, and I did not see any more of him until I saw him in Nauvoo

four weeks afterwards. (Unpublished Revelations Vol 3, under date; Journal of George Miller, published in *Annual Publications of the Historical Society Of Southern California*, 1917, Los Angeles, California, p. 134)

We see that in this case, even though Bishop George Miller was in Kentucky, yet through vision, he learned of the Prophet's murder less than a day after it occurred, which was a whole week before news of the event reached Kentucky.

In the years that followed after the Martyrdom, the Spirit of the Prophet appeared to President Young on serveral occasions in dreams. One of these occurred in February of 1847, and then again another in the Spring of 1848. What follows are four different accounts of the 1847 dream vision, together with an account of the Dream given President Young in the Spring of 1848:

A Vision given to President Brigham Young at Council Bluffs, Iowa, on February 17, 1847. (Manuscript History of Brigham Young, February 23, 1847, Church Historians Office; See also ***Manuscript History of Brigham Young 1847–1850****, pp. 34–36)*

1 I met with the brethren of the Twelve in the Historian's Office. Conversation ensued relative to emigration westward. 2 I related the following dream: 3 While sick and asleep about noonday of the 17th inst., I dreamed that I went to see Joseph. 4 He looked perfectly natural, sitting with his feet on the lower round of his chair. 5 I took hold of his right hand and kissed him many times, and said to him: "Why is it that we cannot be together as we used to be? You have been from us a long time, and we want your society and I do not like to be separated from you." 6 Joseph rising from his chair and looking at me with his usual, earnest, expressive and pleasing countenance replied, "It is all right." 7 I replied "I do not like to be away from you." 8 Joseph said, "It is all right; we cannot be together yet; we shall be by and by; but you will have to do without me a while, and then we shall be together again."

9 I then discovered there was a hand rail between us, Joseph stood by a window and to the southwest of him it was very light. 10 I was in the twilight and to the north of me it was very dark:

11 I said "Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us. 12 "The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it."

13 Joseph stepped toward me, and looking very earnestly, yet pleasantly said, "Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. 14 "Be careful and not turn away

the small still voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom. 15 "Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. 16 "They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the Kingdom of God. 17 "Tell the brethren if they will follow the spirit of the Lord they will go right.

18 "Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. 19 "Our Father in Heaven organized the human family, but they are all disorganized and in great confusion."

20 Joseph then showed me the pattern, how they were in the beginning. 21 This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity.

22 Joseph again said "Tell the people to be sure to keep the Spirit of the Lord and follow it, and it will lead them just right."

————————) (————————

A Vision given to President Brigham Young at Council Bluffs, Iowa, on February 17, 1847. (***On the Mormon Frontier: The Diary of Hosea Stout***, Vol. 1: < 28 Feb 1847> 238)

1 On Wednesday morning I [Brigham Young] was taken ill and it has been asked if I had a vision. I was taken so suddenly sick, just as I was getting out of my bed that I could not go out. 2 I tried to return to the bed again, but could not even get back. 3 As to how I felt, no one can tell how I felt, until he dies and goes through the veil and when he does that, he can then tell how I felt. 4 All that I know is what my wife told me about it since. She said that I said, I had been where Joseph & Hyrum was. 5 And again that I said, it is hard coming to life again. 6 But I know that I went to the world of spirits; but what I saw I know not, for the vision went away from me, as a dream which you lose when you awake.

7 The next day I had a dream. 8 I dreamed that I saw Joseph sitting in a room, in the South West corner, near a bright window. 9 He sat in a chair, with his feet, both on the lower round. 10 I took him by the hand and kissed him on both cheeks, and wanted to know, why we could not be together, as we once was. 11 He said that it was all right, that we should not be together yet. We must be separated for a season. 12 I said it was hard to be separated from him. 13 He said, it was all right and putting his feet down on the floor. 14 Now all you who know how he looks, when he used to give council, know all about how he looked then.

15 I told him that the Latter-day Saints was very anxious to know about the **LAW** *of* **ADOPTION**, *and the* **SEALING POWERS** &c. and desired word of council from him.

16 Joseph said; "Do you be sure and tell the people one thing. Do you be sure and tell the brethren that it is all important for them to keep the spirit of the Lord, to keep the quiet spirit of Jesus," and he explained how the spirit of the Lord reflected on the spirit of man and set him to pondering on any subject, and also explained how to know the spirit of the Lord from the spirit of the enemy.

17 He said "the mind of man must be open to receive all spirits, in order to be prepared, to receive the spirit of the Lord; otherwise it might be barred so as not to receive the spirit of the Lord, which always brings peace and makes one happy and takes away every other spirit. 18 "When the small still voice speaks, always receive it, and if the people will do these things, when they come up to the Father, all will be as in the beginning, and every person stand as at the first."

19 I saw how we were organized before we took tabernacles and every man will be restored to that which he had then, and all will be satisfied.

20 After this I turned away & saw Joseph was in the edge of the light; but where I had to go was as midnight darkness. 1 He said I must go back, so I went back in the darkness. 22 I want you all to remember my dream. For I, it is a vision of God and was revealed through the spirit of Joseph.

———————) (———————

*A Revelation given to President Brigham Young at Winter Quarters, on February 17th, 1847; also a Dream given him in the spring of 1848, as related by himself at Salt Lake city, Utah, on June 23, 1874. (**Journal of Discourses** 18:244–245)*

1 I will now say to my brethren and sisters, that while we were in Winter Quarters, the Lord gave to me a revelation just as much as he ever gave one to anybody. 2 He *opened my mind*, and showed me the **ORGANIZATION** of the **KINGDOM** *of* **GOD** *in a* **FAMILY CAPACITY**.

3 I talked it to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor and the Twelve Apostles, but with the exception of one or two of the Twelve, it would not touch a man. 4 They believed it would come, O yes, but it would be by and by. 5 Says I, "Why not now?" 6 If I had been worth millions when we came into this valley and built what we now call the "Old Fort," I would have given it if the people had been prepared to then receive the Kingdom of God according to the pattern given to Enoch. 7 But I could not touch them.

One would say, "I am for California," another one, "I am for gold,"

and I am for this and I am for that; and some used their influence in trying to persuade others to go to California. 8 They said — "You can't stay here, you can't raise anything here, it is too cold, too frosty, these mountains are not fit to live in, this is not the place for white people, let us go to California and get some gold," etc.

9 Now I am going to tell a dream that I had, which I think is as applicable, to the people today — the 21st day of June, 1874, as when I had it. 10 There were so many going to California, and going this way and that way, and they did not know what they wanted, and said I — "stay here, we can raise our food here, I know it is a good stock country, a good sheep country, and as good a country for raising silk as there is in the world, and we shall raise some of the best of wheat. 11 There stands a man — Burr Frost, and there is Truman O. Angell, who were present at the time. 12 Said I, "We can raise all we want here, do not go away, do not be discouraged." That was when the pioneers came; 13 The next year, it was California, California, California, California. "No," said I, "stay here."

14 After much thought and reflection, and a good deal of praying and anxiety as to whether the people would be saved after all our trouble in being driven into the wilderness, I had a dream one night, the second year after we came in here. 15 Captain Brown had gone up to the Weber, and bought a little place belonging to Miles Goodyear. 16 Miles Goodyear had a few goats, and I had a few sheep that I had driven into the Valley, and I wanted to get a few goats to put along with the sheep. 17 I had seen Captain Brown and spoken to him about the goats, and he said I could have them.

18 Just at that time I had this dream, which I will now relate. 19 I thought I had started and gone past the Hot Springs, which is about four miles north of this city. I was going after my goats. 20 When I had gone round the point of the mountain by the Hot Springs, and had got about half a mile on the rise of ground beyond the Spring, whom should I meet but brother Joseph Smith. 21 He had a wagon with no bed on, with bottom boards, and tents and camp equipage piled on. Somebody sat on the wagon driving the team.

22 Behind the team I saw a great flock of sheep. I heard their bleating, and saw some goats among them. 23 I looked at them and thought — "This is curious, brother Joseph has been up to Captain Brown's and got my goats."

There were men driving the sheep, 24 And some of the sheep I should think were three and a half feet high, with large, fine, beautiful White fleeces, and they looked so lovely and pure; 25 Others were of moderate size, and pure and white; and in fact there were sheep of all sizes, with fleeces clean, pure and white; 26 Then I saw some that were dark and spotted, of all colors and sizes and kinds, and their fleeces were dirty, and they looked inferior; 27 Some of these were a pretty good size, but not as large as some

of the large fine clean sheep, and altogether there was a multitude of them of all sizes and kinds, and goats of all colors, sizes and kinds mixed among them.

28 Joseph stopped the wagon, and the sheep kept rushing up until there was an immense herd. 29 I looked in Joseph's eye, and laughed, just as I had many a time when he was alive, about some trifling thing or other, and said I — "Joseph, you have got the darndest flock of sheep I ever saw in my life; what are you going to do with them, what on earth are they for?"

30 Joseph looked cunningly out of his eyes, just as he used to at times, and said he — "They are all good in their places."

31 When I awoke in the morning I did not find any fault with those who wanted to go to California; I said, "If they want to go let them go, and we will do all we can to save them; I have no more fault to find, the sheep and the goats will run together, but Joseph says, "they are all good in their places."

————————) (————————

*A Revelation on the Law of Adoption given to President Brigham Young at Winter Quarters, on the 17th of February 1847, as related by himself on April 6, 1862. (**Journal of Discourses** Vol 9:269)*

1 I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. 2 It is the same power and the same keys that Elijah held, and was to exercise in the last days.

3 *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."*

4 By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene.

5 I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. "Oh, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me."

Now this is not so much weakness as it is selfishness. 6 It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

7 I have had **Visions** *and* **Revelations** instructing me *how to organize this people* so that they can **Live Like** *the* **Family** *of* **Heaven**, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel.

8 Many would make of the greatest blessings a curse to them, as they do now the plurality of wives — the abuse of that principle will send thousands to hell.

9 There are many great and glorious privileges for the people, which they are not prepared to receive. 10 How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not — it has not been revealed to me. 11 I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. 12 They can receive only a very little and that must be administered to them with great care.

————————) (————————

Let us now move on to the Afternoon Meeting of the 8th August 1844 Special Conference, and the speeches which were made at that time. Years ago probably in 1984, I made a New Amalgamated text of the Speeches which were made at this Conference. This new amalgamation was produced from the *Times and Seasons* Report, from the Wilford Woodruff Report, and from the Thomas Bullock report. After completing this amalgamation I compared it to the account that is published in the *History of the Church*, when I discovered that numerous significant statements having to do with the Fulness of the Priesthood had been deleted from the speeches that were given at the Conference. The Speeches which were made at the Conference are here produced in their most complete form ever before published, together with a typescript of the original sources, which immediately follow the new amalgamation:

Discourses given by President Brigham Young, Amasa Lyman, William W. Phelps and Parley P. Pratt, delivered on the occasion of a special conference, held at Nauvoo, Illinois, at 2 p. m., on Thursday, August 8, 1844. (Reported by Thomas Bullock, Wilford Woodruff, and Times and Seasons reporter and Amalgamated by Fred C. Collier in about 1984)

At 10 a. m. a special meeting of the Church of Jesus Christ of Latter-day Saints was held by the request of President William Marks (who was then President of the Nauvoo Stake), to choose a Guardian, or President and Trustee.

Sidney Rigdon took his position in a wagon about two rods in front of the stand and harangued the Saints for about one and a half hours, upon choosing a Guardian for the Church. The meeting was then dismissed, when President Brigham Young gave out an appointment for the brethren to assemble at 2 p. m.

Editor's note: It was during the above mentioned speech that President Young was transfigured before his vast audience of the Saints into the person of the Prophet Joseph Smith, as a Divine witness that he should be the next head of the Church. William Bryan Pace, who at the time was only a twelve year old boy, was another of the many Witnesses of the Transfiguration, and has left us the following description, which he wrote years later:

"Sidney Rigdon spent, what seemed to me several hours, haranguing the people on the importance of making him their Leader, after which, *Brigham Young arose and said only a word, when it was observed by the whole congregation that* THE **MANTLE** *of* "**JOSEPH**" **WAS UPON HIM**, *in* ***word, gesture*** *and* ***general appearance***. "The people arose en-masse to their feet astonished, as it appeared that Joseph had returned and was speaking to the people. I was small and got upon a bench that I might more fully witness the "Phenomena". There was no longer any question as to who was the Leader." (Diary of William Bryan Pace and Biography of His Father, James Pace p. 7, typescript, BYU Library)

President Young has left us the following account of this occasion in his personal diary:

This day is long to be remembered by me. it is the first time I have met with the Church at Nauvoo since Bros Joseph and Hyrum was kild — and the aucasion [occasion] on which the Church was cauhe [caused to meet was] somwhat painful to me, Br Rigdon had come from Pitsburge to see the Brethin and find out if they would sustain him as the leader of the Saints, I perseved a spirit to hurry business to get a Trustee & Trust and a Preside[n]cy over the Church [—] Priesthood or no Priesthood [—] right or rong & this greived my hart, Now Joseph is gon[e] it seem[e]d as though meny wanted to draw off a party and be le[a]ders. but this cannot be. **THE CHURCH** *must be* **ONE** *or* **THEY** *are* **NOT** *the* **LORDS**; the Saints looked as though they had lost a fr[i]end that was able and willing to councel them in all things: in this time of sorrow my hart was fild with compasion, after Br Rigdon had made a long spe[e]ch to the Saints . . . I arose and spoke to the people, my hart was *swolen with compasion to[w]ards them* and **BY** *the* **POWER** *of the* **HOLY G[H]OST** *even the* **SPIRIT** *of the* **PROPHET**, *I was enabled to* **COMFORT** *the harts of the Saints*.

In the afternoon, according to my request, the people assembled by thousands. I Laid before them the order of the Church and the Power of the Priesthood, after a long and laborious talk of about two hours, in the open air, with the wind blowing, *the* **CHURCH** *was of* **ONE HEART** *and* **ONE MIND** — they wanted the Twelve to lead the Church as Bro Joseph had done in his day.

Br. Rigdon was called upon to make some remarks but refused to do so. I called upon the Church to express their wishes by vote, if they wanted Bro Rigdon for their President, on which motion Bro Rigdon objected, and wanted the vote called to see if the Church wanted the Twelve to Preside, and it was done, and the Church with one heart and voice lifted up their hands for the Twelve to Preside. In the meeting, the Quorums was organized, the High Council, High Priest[s], Seventies, Elders. etc. etc. (Diary of Brigham Young July 1837–March 1845, 8th, August 1844, pp. 47–49, Brigham Young Papers, L.D.S. Church Historical Dept., S.L.C., Utah)

All the authorities of the Church who were in and about Nauvoo, met in the grove at the appointed time. Present of the Quorum of the Twelve: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff and George A. Smith. The Quorum of the Twelve, counselors Sidney Rigdon and Amasa Lyman, the High Council and others occupied the stand. President William Marks organized his council on the stand. Brother Noah Packard organized the High Priests on the right hand side of the stand. Brother Levi Hancock organized the Seventies on the right hand front seats. Elder Williams organized the Elders on the right of the stand, West of the Seventies. The Bishops organized the Priests, Teachers and Deacons on the right rear of the Seventies. The Sisters occupied the left front and East seats. Members were all around the stand.

President Young *arose and called the meeting to order at 15 minutes to three and said:* Attention all! This congregation makes me think of the days of King Benjamin — the multitude [of] the People was so great that all could not hear, but we want your attention.

William W. Phelps *was called upon to open the meeting by prayer, which he did do, address[ing] the throne of grace most fervently.*

President Brigham Young *again arose and proceeded to speak, and give his views of the present situation of the Church:* Our brethren must have no feelings for being convened this afternoon. Let none complain because of the situation of the congregation — we have all done the best we could. We want you all to be still and give attention, so that all may hear.

The Prophet and Patriarch [have been] taken from our midst by the wickedness of our enemies. For the first time in my life since I became a member of the Church — a servant of God, a messenger to the nations — for the first time in your lives — for the first time in the Kingdom of God in the nineteenth century, do I step forth to act in my [calling] in connection with the Quorum of the Twelve — the Twelve Apostles of Jesus Christ that God has called [and] chosen by revelation [to witness] unto the people [of] this generation in this last dispensation of the gospel for the winding up scene. [The Quorum of the Twelve, do this day] present themselves before the Saints — [Apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world.

For the first time are you called to walk by faith, not by sight. This people have hitherto walked by sight and not by faith. You have had the Prophet in your midst-do you all understand? While the Prophet lived, we all walked by sight and without much pleading to the Lord to know whether things were so or not, for always before we had a prophet as the mouth of the Lord to speak to us. [Now however, our Prophet has been] taken from us — he has sealed his testimony with his blood, and we must now walk by faith.

After President Young had explained matters so satisfactorily, that every saint could see that **ELIJAH'S MANTLE** *had* **TRULY FALLEN** *upon the* **TWELVE**, *he asked the Saints what they wanted.* The first position I take in behalf of the Twelve and the people, is to ask questions — I say to the latter-day Saints, do you as individuals, at this time — inasmuch as our Prophet and Patriarch are taken from our midst — do you want some person to guard, to guide and lead you through this world into the Kingdom of God, or not? All that want to choose some person to be a guardian, a Prophet, a spokesman, evangelist, or something else as your head, to lead you — if you want any of these officers, signify it by raising the right hand. *(Not a hand was raised)*

When I came to this congregation I had peculiar feelings and impressions. The faces of this people seem[ed] to say, we want a shepherd to guide and lead us through this world.

All that want to draw away a party from the Church after them — let them do it if they can, but they will not prosper. If any man wants to go, let us see how many will follow. *(He told the story of Doctor Foster and Father Cutlers brindled dog.)* If any man thinks he has influence among this people [to lead away a party], let him try, and he will find out that there is power in the Twelve [which] will carry them off victorious through all the world. What do the people want? I send forth a public paper-(sic) I feel to want to weep and mourn for thirty days, and then rise up, wash, and clean, and then tell the people what the Lord wants with them. Although my heart is too full of mourning for business transactions at present, I [must] now speak of the organization of the Church of Jesus Christ of Latter Day Saints. If the Church is organized, and you want to know how it is organized, I will tell it for you. I know your feelings — Do you want me to tell your feelings?

2nd question. Here are President Rigdon and Amasa Lyman who are counsellors for the Prophet. I ask, where is Joseph? He is gone beyond the veil, and for them to act in their office as his councilors, they must go beyond the veil where he is. There has been much said about President Rigdon being President of the Church, leading the people, being the head and etc. Brother Rigdon has come 1600 miles to tell you what the Lord wants with you. If the People want President Rigdon to lead them, they may have him — but I say unto you, that the Quorum of the Twelve are appointed by the finger of God!

Here is Brigham, have his fingers ever faltered — Have his eyes ever quivered? Did he ever flinch before the bullets in Missouri? Here's the Twelve, an independent body [of the priesthood], who have the Keys of the Kingdom of God and the Authority to set in order and regulate the Church in all the world — so help me God, they stand next to Joseph and are as the First Presidency of the Church. They hold the Keys and would have to ordain any man unto that appointment that should be chosen (i.e. if one was to be chosen) .

I do not know whether my enemies will take my life and I do not care, for I want to be with the man I love. You cannot fill the office of the Trustee in Trust. If you [want to] have a Patriarch, they are to have the hands of the Twelve [laid] on them, or else they have not got the power. I don't care what you think — you are like children without a father and sheep without a shepherd. I know who are Joseph's friends, and who are his enemies — I know where the Keys of the Kingdom are and where they will eternally be. You cannot call a man to be a Prophet — you cannot take Elder Rigdon or Amasa Lyman and place them above the Twelve — [if you do] they must be ordained by the Twelve. I tell you again: there is an over anxiety to hurry matters here. You cannot appoint any man at our head, [if you do], we should have to ordain him, [otherwise] you would sever all — you would sever the Priesthood. So long as we remain as we are, the Heavenly Head is in constant cooperation with [us but] if you go out of that course, God will have nothing to do with you. You cannot put anyone at the head of the Twelve — but if you want any other man to lead you, take him and we will go our way to build up the Kingdom in all the world.

Again, perhaps some think that our beloved Brother Rigdon would not be honored, [or] looked to as a friend — but if he will remain faithful [and] does right we shall follow his council — he will not act against our Council, nor we against his. We shall act together and be as one. But I again repeat: no man can stand at our head — you cannot put anyone at the head of the Church. I have spared no pains to learn my lesson of the Kingdom in this world, and in the eternal worlds — if it were not so, I could go and live in peace — but for the sake of the people [I must assume the responsibility which has devolved upon me]. We are liable to be killed all the day long. You have never lived by faith.

Brother Joseph has laid the foundation for a great work, and we will build upon it. You have never seen the quorums built one upon another. There is an almighty foundation laid and we can build a kingdom that there never was in the world — we can build a kingdom faster than Satan can kill the Saints off.

What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If brother Samuel Smith had lived, it would have been his privilege [to be Church patriarch], but he has [died and] gone to Joseph and Hyrum. He is out of the reach of bullets and spears, and he can [now] waft himself with his brothers, his friends and the Saints. Do you want a Patriarch? Here is brother William, and Uncle John Smith — it is their right. The right of the Patriarchal blessings belongs to Joseph's family.

Do you want a Trustee in Trust? If [you do] look [for] a Bishop. [Do you want things wrong] or as it should be? Has there [ever] been a Bishop who has stood in his lot? What is [a Bishops] business? It is their place to take charge of temporal matters, so that the Twelve and the Elders might go on their business. [The Bishops] have never yet acted in their station. Joseph condescended to do

their business for them. Joseph condescended to offer himself for President [of the United States], and it was a great condescension.

Do you want a spokesman? Here is Elder Rigdon, and myself, and Amasa Lyman. Do you want the Church properly organized, or do you want a spokesman, [chief] cook, and bottle washer? Amasa Lyman and Sidney Rigdon were councilors in the First Presidency — and they are councilors to the Twelve still, if they keep their places. Elder Rigdon claims to be a Spokesman for the Prophet Joseph. Very well, he is, but can he now act in that office? If he wants now to act as a spokesman for the Prophet he must go [to] the other side of the veil — for the Prophet is there, but Elder Rigdon is here! Why will Elder Rigdon be a fool?

Who knows anything of the Priesthood, or of the organizations of the Kingdom of God? I am plain! What [do you want?] Does this Church [of Latter-day Saints] want it as God organized it, or do you want to clip the wings of the Priesthood, and let those who have the Keys of the Priesthood go and build up the Kingdom of God in all the world, wherever the [people] will hear them.

You have got to have all right so as to satisfy all. What is the privilege of a spokesman here on Earth? If there is a spokesman — if he is a King and a Priest, let him go and build up a kingdom unto himself — this is his right, and it is the right of many men here in this meeting. [After you have been anointed a King and Priest, then] you can go and build up a kingdom unto yourself, but the Twelve are at the head of it. Joseph has arranged things _____. I never want to be introduced to a sH. — (sic) I want to live on the Earth and spread truth through all the world. You Church of Latter-day Saints want things right. If 10,000 men get up and say they have the Prophet Joseph Smith's shoes, I know they are imposters. In the Priesthood you have a right to build up a Kingdom [unto yourself, if you have the Keys]. I am going to ask you a question, and [am] going right at it — all [of] you — if you under stand the Kingdom and its organization.

I wish to ask a question — I am going to ask if you want Sidney Rigdon or Amasa Lyman to be the First Presidency. Now if you want Rigdon, Lyman or Law to lead you, or any body else, you may have them — you are welcome to them, but you cannot put them above the Twelve. Brother Rigdon and Brother Lyman were at Joseph's side, not above [the Twelve].

I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader and he has committed into their hands the Keys of the Kingdom for all the world. Don't put a thread between the Priesthood and God. No man has a right to council the Twelve but Joseph Smith. Think of these things. You cannot get a Trustee and Trust, but if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] we have an organization that you have not seen.

Now all this does not lessen the character of President Rigdon or Amasa Lyman. Let them magnify their calling and Joseph will want them beyond the veil — [but] let them be careful what they do, that they do not sever the thread [which binds us together]. I will now close and give way for my brethren.

Elder Amasa Lyman *arose and said:* I will say a few words. I do not rise to electioneer — I am satisfied with the open, frank and plain manner [of] exposition [in which] President Young has addressed this assembly. He has shown the relationship [which] I have to my deceased Brothers [as a member of the First Presidency]. I never did conceive that it gave me a precedence to go before the Twelve. I do not make exceptions to anything he has said, except my name being coupled with with William Law [and] President Rigdon feels the same. *(President Young asked pardon for it, and it was granted)*

I am satisfied that there is no power or officer or means wanted to carry on the work, but what is in the Twelve, as has been stated. There is one thing to secure the salvation of this people, and that is not in union alone — it is [important] for you to know the right [course to persue as well as to] be united. The right [of the Twelve] has been presented to you by Elder Young, and I will back him up. President Young has stood next to the Prophet Joseph with the Twelve. All I design to do, is to redeem my pledge.

I will ask who has stood next to Joseph and Hyrum? I have stood next to them, and I will still stand next to them. I have been at the back of the Prophet Joseph and I will be at the back of the Twelve for everlasting and then we will be saved.

There is no need of choosing a President [or] a guardian or head. We have a head here. What is that head? The quorum of the Twelve Apostles are the head. We now see the necessity of the Apostleship. The Apostles have the power as they had anciently, and this is the power that turns the key to bestow salvation through all the land in the way that Joseph Smith commenced it. [The Apostles now have] the power [as Joseph did, and are] called to do the same, and will bear off the Kingdom of God triumphantly, in all the world. If Joseph Smith had any power to bear off the Kingdom of God, the Twelve have it now!

I might rise up as well as any other man to ask for the head, but I could not do it without endangering my salvation. I could not advocate a choosing of a President and myself as a candidate. So then you know the place I occupy is to stand to the Twelve the same as I did to Brother Joseph — either on one side or the other, but not before them. I do not want to go before, or fall asleep, [but] I shall help them obtain that glory, that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. I want to see all the glory that they can get. *[Elder Lyman] continued in the full fruition of the spirit, that whispers: union is strength, and peace is Joy.*

President Rigdon called upon William W. Phelps to speak.

ELDER PHELPS *arose and continued [in] the same spirit and feeling, [saying]:* With the knowledge that I have I cannot suppose but that there has been enough said to prepare the minds of the people [in] this congregation to act this day. I have known many of the Elders for fourteen years, and I have always known them to submit with deference to the authorities of the Church. I have seen the Elder's of Israel take their lives in their hands and go [on a mission] without purse or script, in winter and in summer, through good and through evil report, [in order to] gather subjects for the Kingdom of God. [This they have done] for the salvation of souls, and for the benefit of Zion, without the hope of reward — save [the joy of] pleasing God, and obeying His commandments. I have seen them harness for war and ready to pour out their heart's blood, when wicked men sought their lives and endeavored to destroy their wives and children — and at all times they were willing to act by counsel, and that is an evidence that they will walk by counsel now. This little lake of faces does not seem so pleasant without indicating good. I am happy to see the same spirit [and] disposition manifest here today that was manifested the day after the bloody tragedy, when Joseph and Hyrum Smith were brought dead (murdered), to this city. You then submitted to the law's slow delay and hand[ed] the matter over to God. I see the same thing today — you are now determined as one man to sustain the authorities of the Church. [I] am happy that the Elders who have stood on the right and left hand of our departed Prophet will submit themselves to the Authority of the Priesthood. It is recorded in the Book of Covenants that it is the [right of the Quorum of the] Twelve as a body to carry off the Church triumphantly [in all the world].

I have feelings about this, especially for President Rigdon. I want to say that there is a Quorum that the Twelve belong to, and that the people will receive an Endowment. I brought President Rigdon into that same Quorum, and [he did] receive in part the blessings. I could not bear the thought of President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for he has not received all. He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness].

I want Brother Amasa Lyman [and Brother Rigdon] to stand on the side of the Twelve, and they are wanted there still [as counselors]. Let them go on and [be faithful and the Saint's will] sustain them in that high office. You cannot put in a Guardian [at the head] of the Church.

We have hitherto walked by sight, and if a man wanted to know anything, he had only to go to Brother Joseph. Joseph has gone, but he *has not left us* **COMFORTLESS**, *for he will administer unto us*.

I will bear this testimony, that Brother Joseph came and enlightened me two days after he was buried. He came *the same as when he was* **ALIVE**. I thought there was a large building stood on wheels, and in a moment Joseph appeared

to me [in his] own house. He said, "Tell the drivers to drive on." I asked if the building was on wheels? He said, "Certainly." I spoke, and away it went. We drove all round the hills and valleys. He then told the drivers to drive on over the river into Iowa — I told him Devil Creek was before us. He said, "Drive over Devil Creek; I don't care for Devil Creek, or any other creek." I [then] awoke.

There are persons in his city who are in continual intercourse with William and Wilson Law, who are at the bottom of the matter. There is a combination [of] persons now in this city, who are only wanting arms to murder all the persons that still hold on to Joseph. There was a person who lately passed here on board a steamboat, who said he would murder Joseph Smith, and his name is William Law. All [men will be judged] the same-murders in Israel will be damned too.

Let the whole of Israel rejoice this day. Let us go ahead and build up the Temple, for if [you] rear that Temple and are faithful you will then be endowed. When the Temple is completed all the Honorable Mothers in Israel will be endowed, as well as the Elders. They [then] can save themselves and their progenitors, as well as secure their posterity.

If you want to do right, uphold the Twelve. If they die, I am willing to die with them — I'll be bound to make their God my God. Do your duty and you will be endowed. I will sustain the Twelve as long as I have breath.

When Joseph was going away, he said he was going to die. I said I was willing to die with him, but as I am now alive, as a Lawyer in Israel, I am determined to live. Fear not concerning a Prophet — I want you all to recollect that Joseph and Hyrum have only been removed — they now counsel [and] converse with the gods, beyond the reach of powder and ball. Joseph held the keys in this world, and holds them in the world to come [where he] counsels for you now.

I understand the revelations, and know that in them all things are written concerning the Twelve.

Parley P. Pratt *arose and went into the merits of the subject with his usual animation.*

Says he: What has been said, has been well said. If there are wicked men here in this city, who are our enemies, it is because we support them. I'll tell you when they will cease to be here — they will be here while you will deal with them — stop dealing with them and they will go away. Will I support them? No! If I exchange property, or deal with men, I do it with those whom I know to be faithful. I would deal with all honest men, whom I know to be such. I am willing to do good to all men, especially to the household of faith. Our enemies will cease to dwell here when you cease to deal with them. I know we can all live and be happy too, if we deal with honest men.

I do not like the practice, when anyone is sick or in difficulty, to run to a doctor or a lawyer. [When] a man wants a doctor or a lawyer he will send directly for the very worst man he can find to be cured, or helped out of dif-

ficulty. Let me die a natural death, and suffer wrong, rather than hire a wicked doctor to kill me [as did Samuel], or a Lawyer to fleece me, and leave me to the beggardly elements of the world. I would die a natural death sooner than I would have a doctor to help me off. I would go without sue[ing] all the days of my life without going to a Lawyer to sue. As to the merchants I will not say anything about them — you all know I [have been speaking of] them.

President Brigham Young *again arose and said:* There is more business than we can do this afternoon, but we can accomplish all we want to have done, [by] plac[ing] ourselves in a situation to continue the business without calling this convention of the whole Church.

I am going to present to you the leading items. I do not ask this audience to take my council or advice alone — but every one of you act for yourselves. If Elder Rigdon is your choice — if he is the person you want to lead you, [then] vote for him — but do not [do] so if you do not intend to take his council [and] to follow and support him hereafter, as you did Joseph. I would say the same for the Twelve — do not make a covenant to support them unless you intend to abide by their counsel. If the Quorum of the Twelve be the men to counsel you, to finish the great work laid out by our departed Prophet, [then] say so — and if they do not counsel you as you please do not turn round and break your covenants by murmuring hereafter. Do not make covenants [that you will not keep]. I want every man, before he enters into a covenant, to know what he is going to do. We want to know if this people will support the Priesthood. If you say you will support the Priesthood, in the name of Israel's God, [then] do so. We want men appointed to take charge of the business that did lay on the shoulders of Joseph.

Let me say to you that the Kingdom will spread more than ever. The Twelve have the Power now, [but] the Seventies, the Elders, and all of you can have power. [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the temple, you will get the Endowment. If we do our best and Satan will not let us build it, we will go into the Wilderness and we will receive the Endowment [there], for we will receive our Endowment anyhow. Will you take our council? I again say, my soul for any man's if they will abide our Council — they will go right into Heaven. We have all the Signs and the Tokens to give the Porter at the door, and he will let us in.

I will ask you as Quorums — the first question is, "Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman to be the head?" —

President Rigdon wants me to bring up the other question first, and that is: "Do the Saints want, and is [it] their only desire, to sustain the Twelve, to stand at the head, as the First Presidency of the Church and at the head of this

Kingdom, in all the world." Here's the Apostles, [they] stand next to Joseph — the Bible, the Book of Mormon, the Doctrine and Covenants is here, and here, head and heart (as though Brigham were pointing to his head, and his heart) they are written on the tablet of my heart — if the Church want the Twelve to walk up into their calling, hold[ing] the Keys of this Kingdom — every man, every woman, every Quorum is put in requisition, and they are the sole controllers of it. If this is your mind — all that are in favor of supporting the Twelve in their calling in all the congregation of the Saints, every quorum, man and woman signify it by the uplifted hand. *(There was a sea of hands, a Universal Vote.)*

If there is any of the contrary mind — every man and every woman who does not want it, lift up your hand in like manner. *(not a hand was raised in all the congregation)* This supersedes the other question, and trying the thing by quorums.

Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. He has been sent away by Brother Joseph to build up a kingdom — let him keep the instructions and calling. Let President Rigdon go and raise up a mighty kingdom in Pittsburgh and we will lift up his hands to Almighty God. I guess we will have a printing office and gathering there. I guess if the Devil will endeavor to kill us, he will have enough to do.

The next vote was that the Twelve should select and appoint two Bishops to act as trustees for the Church, according to law. This vote was unanimous also.

The next [matter of business] is President Marks — our feelings are to let [him] stand as the President of this Stake, to remain here as heretofore.

We can build the Temple etc. *Another unanimous vote was passed to use every exertion to forward the building of the temple, and to strengthen the hands of the [Temple] Committee.*

Joseph has loved this people unto death — you did not know who you had amongst you. Joseph so loved this people that he gave his life for them, and Hyrum has loved Joseph and this people unto death. Hyrum so loved his brother that he died with him. Joseph and Hyrum have given their lives for the Church. I'll be damned if I will give up my life. [I will see them in Hell] before I will be given up. If the Twelve had been here I would not have seen [Joseph] given up — he should not have been given up. Very few knew Joseph Smith — you did not know his character. He was in your midst, but you did not know him. He loved you unto death — you did not know it until after his death — he has now sealed his testimony with his blood. The world is wide, I can preach in England, Ireland, Scotland, France, Germany etc. I can preach in all the world and the Devil cannot find us. I'll be damned before I will be given up. There is much to be done, you have men among you who sleep with one eye open. The foundation is laid by your Prophet and we will build on it. No other foundation can be laid, but that which is laid. [If we cannot finish the Temple] we will have an endowment anyhow. As the

authorities do not want us to do military duty, don't do it. [If it is necessary], my neck is ready for the Knife — as for myself, I am determined to build up the Kingdom of God. By and by, there will be a gleaning of grapes and it may be said, "to your tents oh Israel." We can build on the foundation [which was laid by our martyred prophet. Joseph had finished his work, and] all the devils in Hell, and all the mobbers on Earth could not take his life until he had accomplished his work. God said, I will put a vail over his eyes and lead him up to the slaughter like a sheep to be killed. He has been taken away [from us] for the people are not worthy of him. God loves this people.

Let no man suppose that the Kingdom of God is not organized, [or that it] is rent from you, [for] it is not [so]. If we [i.e. the Quorum of the Twelve] were all dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]!

Let men go to a healthy country [and] buy the land, and get a foothold, so as to be sustained in the midst of our persecution. Don't let a damned scoundrel get in your midst. Let there be good men, good women, and when a man comes in with a wheelbarrow full of goods, don't sell [nor let him have] land — don't let him a house, nor buy of him. Suppose you had ten thousand such places, [with all of them] increasing in greatness! [If] all [would] be humble, industrious and prudent — what sort of a Kingdom would it be! The foundation is laid for more than we can think [of] today. All of you [be faithful and help build the Temple and you shall then] get your Endowment, [and then we shall scatter over all creation, and build up the Kingdom of God].

The revelation in relation to tithing was referred to. Is it the will of this congregation that the Saints will still be tithed until the Temple is finished, as they have heretofore been? If so, signify it by the uplifted hand. *(It was a universal vote.)*

The men will act that have never acted before, and they will have the power and authority to do it. Is it the mind of this congregation to lose the hands of the Twelve and enable [us] to go and preach to all the world? We want to know the feelings of the people — would it be the feelings of the people to give the Twelve any support in their missions, in all the world, or not? We don't want any such thing. We want ---------- *(It was a universal vote)*

Will you leave it to the Twelve, to dictate the financial concerns of the Church, and will it be the mind of this people that the Twelve teach what will be the duties of the Bishops in handling the affairs of the Church. I want this because twelve men can do it just as well as calling this immense congregation together at any other time. *(a universal vote)*

We shall have a Patriarch and the right [of] the Patriarchal Priesthood belongs to the family of Joseph Smith — his brothers, his sons, or some one of his relations. Here is Uncle John — he has been ordained a Patriarch. Brother Samuel would have taken the office — if he had lived, it would have been his right. The right is in Uncle John, or one of his brothers. I should say yes — I do not know whether it shall be Uncle or Brother. (read section 3 part 17 Doctrine and Covenants) "It is the duty of the Twelve in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation" (D&C 107:39). I know that it would have belonged to Samuel, but as it is, will the people leave the matter with the Twelve? If you leave it to the Twelve, they will wait until they know who is the man. It is the feeling to let this thing rest — I want to know for days to come — will they leave it to the Twelve and [let them] dictate the matter? *(It was a universal vote.)* I know it will be let alone [for the present].

I feel to bring up Brother Rigdon — we are of one mind with him, and he with us. Will this congregation sustain President Rigdon by the prayer of faith to stand in the place he occupies, to counsel with us, and let him be one with us, and we with him. *(all [hands] up)* and also the same with Brother Amasa Lyman, he to be with us in like manner. *(A universal vote)*

[William W.] Phelps *[arose again and said]:* The Book of Covenants — the thousand copies are not yet all broken up.

[President] Young *[arose again and it was] resolved that the Twelve [shall] dictate the affairs of the Temple.* There will be a committee, the Twelve shall dictate to see to other matters — [there will be] one committee for the Temple.

Now let men take their posts, and so scatter over all creation. *(all [hands] up)*

Adjourned to 6th October Conference. The assembly was dismissed with the blessings of the Lord [through] Prayer by Parley P. Pratt.

————) (————

We see from the above that everything that occurred in the Afternoon Meeting was strictly in accordance with the "Book" — as in the Book of the Doctrine and Covenants and Section 107 verse 22. The Quorums of the Priesthood were on the stand, and the members of the Church were all around the stand. The vote to sustain the Quorum of the Twelve to lead the Church as Joseph did, was unamious by the Quorums of the Priesthood, and the whole body of the Church as well, with perhaps a few discenting votes who favored Rigdon. The following is Apostle Lorenzo Snow's testimony which he made in court, during the month of March 1892:

Brigham Young took the Presidency of the Church after the death of Joseph Smith. He was appointed to the position and accepted by the people. That was one way he was made President. He was not appointed by Joseph Smith as the President.

I do not understand that Joseph Smith designated him as his successor [while he was alive], and Brigham Young never claimed that he did. At the time Joseph Smith was killed, the church recognized that the authority devolved on the Quorum of the Twelve Apostles [just as the ancient Church did after the death of Christ]. That was the position of the church at that time — that the entire authority of the church rested upon the Twelve. Brigham Young was made President of the church afterwards. . . . . Brigham Young was never set apart by Joseph Smith as his successor that I am aware of, and he did not claim that he was that I am aware of. (Temple Lot Case, March 1892; *Most Holy Principle* Vol 3:246)

Once again we need to remember and fully recognized the options which were before the Church on the memorable day of the 8th of August 1844. The Prophet's son, Joseph III was elevan years old, and David was not yet born, while Hyrum's oldest son John was only elevan years old. Because of their young age, none of them were an option. So then as of the 8th of August 1844, what were the options? On the one hand, there was Sidney Rigdon, William Marks and Emma, all of whom were decidedly against the *"Secret Things"* that were instituted into the Church by the Prophet, which among other things included the whole Temple Doctrine, the Church of the Firstborn and the Kingdom of God. On the other hand there was the Quorum of the Twelve, who loved the Prophet and the Restoration of "All Things" as it was brought about by the Prophet during the Nauvoo Period. These were the options that were before the Church, and the Church chose the Quorum of the Twelve and the whole of Joseph's Measures. Not only so, but the chosing was done in accordance with the Revelations in the Doctrine and Covenants. The Quroum of the Twelve were chosen by the body of the Priesthood and Sustained by the Saints to go foreward and lead the Church as the Prophet did before them (D&C 107:22).

And now in adding to this, let us consider the ***Significance*** of the ***Transfiguration*** of President Young which occurred on the same day, in the ***Morning Meeting***. It has been demonstrated that President Young wrote about it in his own personal diary on the day that it occurred, and that he spoke of it again three days later in a letter to his daughter.

On top of this Eliza R. Snow wrote a poem wherein she referred to the Transfiguration and this was published in the *Times and Seasons* only 6 months after it occurred. Again, only two months and a week after the Transfiguration, Henry and Catharine Brooke wrote a letter from Nauvoo, wherein they stated that:

[Brigham Young] "**Favours Br Joseph**, *both in* **Person**, & **Manner** *of* **Speaking** *more than any* **Person Ever You Saw**, **Looks Like** *an* **Other**." (As cited by Michael Quinn in *BYU Studies* Vol 16: <Winter 1976> 212).

Again as we have seen, there were also several others who testified to it, and or other similar on going experiences which continued to take place in the months and years that followed. On top of this there are hundreds of eye witness testimonials which were written in later years. Again it is significant that the list of accounts which Wagoner produces in his footnotes includes many accounts which by and large I have never seen — while at the same time most of those accounts which I have seen, are not on his list. What this means is that a comprehensive list of Eye Witness Testimonials of the Transfiguration has never been produced, much less published.

In adding to the whole of the above, there are the many personal appearances which the Prophet made to different individuals, commencing less that 24 hours after his death, among which are included the Prophet's appearance to Bishop George Miller, and Eliza R. Snow and William W. Phelps.

What all this proves is that rather than the Transfiguration of President Young being a Mormon Myth — that in fact it is in very deed ***Sacred History!***

Again among other things what this proves is that at the time the Prophet was Murdered, he did not die as a Fallen Prophet, but rather as a Martyred Saint and a Prophet of God — for if the Prophet had fallen before his death, the Prophet's Spirit would have been in Hell, and not Serving as the Holy Ghost to Minister to the People of God. Indeed, the Transfiguration proves that God Almighty and our Lord Jesus the Christ approved of the Prophet's Life and Ministry, and that they wanted the things which they had Restored through the Prophet to be Preserved and Perpetuated, and hence the Transfiguration of President Young, and the Apostolic Interregnum, and Succession in the Priesthood to the Quorum of the Twelve.

Again, what the Transfiguration means, is that as of the 8th of August 1844, President Brigham Young was in very indeed the Lords Chosen Servant — chosen by God and Christ and chosen by the Spirit of the Prophet Joseph Smith, who acting in the Capacity of the "Holy Ghost" came upon President Young and Transfigured him into the very Person, Image and Likeness of his own Self — and all this as a Witness to the Saints that President Young was that **ONE MAN**, and the Prophet's *stand in* **SUCCESSOR**. Hence as of the 8th of August 1844, President Young was the Prophet's choice as a Successor in the Priesthood and the **ONE ANOINTED** *and* **APPOINTED**.

Once again, be it remembered that Rigdon, Marks and Emma wanted to do away with all the ***Secret Things***, which included the Holy Order, and Temple Ordinances, including Plural Marriage, Eternal Marriage and Eternal Family, together with the Council of Fifty or Kingdom of God and the Church of the Firstborn, and all that they represented, including the Prophet's doctrine on the Godhead, that God is our Father and that we are his children both in the Spirit and in the Flesh, etc, etc. etc. Again not only was this the desire of William Marks, Rigdon and Emma, but there were also others in high places in the Church who wanted the same thinng, and it was for this reason that it became necessary for President Young to clean house and cut off the dead wood. If it were not for President Young and the Quorum of the Twelve, and what they did, we would have lost the whole of the Nauvoo Restoration. In short the Restored Church would have been made into what the Reorganized Church became — utterly **APOSTATE!**

THE APOSTOLIC INTERREGNUM
AND
THE BEGINNING *and* END *of* THE TIMES *of* THE GENTILES
AND
THE BEGINNING *of* THE TIMES OF ISRAEL

So then what are we to expect with the "**APOSTOLIC INTERREGNUM**", and when was the "**APOSTOLIC INTERREGNUM**" to come to a close — and when were the Birthright Heirs of the Prophet Joseph Smith to come forward and begin the work of the Patriarchal Priesthood? These questions are answered in the Prophecies regarding our Dispensation — especially those Prophecies having to do with the **TIMES** *of the* **GENTILES** *and the* **TIMES** *of* **ISRAEL**, *and the* **PATRIARCHAL**

Priesthood. Two major Prophecies on the **Times** *of the* **Gentiles** *and the* **Times** *of* **Israel** can be found in Third Nephi, chapter 16, verses 10 through 15 (3 Nephi 16:15; D&C 101:39–40; 103:9–10); and in Section 45, commencing with the last half of verse 17, together with verses 24 through 30. The following Prophecies and references have to do with the Patriarchal Priesthood (Moses 6:7; D&C 107:40–52; 124:57–58; 110:12; 86:8–11; 113:1–10; *TPJS* 323, 326)

In Section 109 verse 60 it states that the ***Church*** *of* ***Christ*** *is* "**Identified** *with the* **Gentiles**", and from this we may understand that the **Times** *of the* **Gentiles** *commenced in* 1830 *with the* **Restoration** *of the* **Gentile Church** *and the* ***Fulness*** *of the* ***Gospel***.

In contrast to this, Section 77 verse 11 identifies the **Church** *of the* **Firstborn** *with* the **Twelve Tribes** *of* **Israel** and the **House** *of* **Israel**, *and hence the* **Times** *of* **Israel**. So the ***Church of Christ*** **Predominates** *during the* **Times** *of the* **Gentiles** — *and the* **Church** *of the* **Firstborn Predominates** *during the* **Times** *of* **Israel**. In keeping with this, the **Apostolic Interregnum** *commenced during the* **Times** *of the* **Gentiles**, *with the idea being that it would* **Terminate** *at the Conclusion of the* **Times** *of the* **Gentiles**. Hence according to Prophecy *the* **Times** *of* **Israel** *begins at the* **Conclusion** *of the* **Times** *of the* **Gentiles**, and it is at this time when the Church of the Firstborn becomes the **Predominante** *work of* **God** *on the* **Earth** — just as the Church of Christ was **Predominant** *during the* **Times** *of the* **Gentiles**.

In 1890 Benjamin F. Johnson wrote that the Times of the Gentiles would last for 120 Years — that it began with the Restoration of the Church and the Gospel in 1830, and that it would end 120 years later in 1950. It is interesting that Johnson wrote his statement about the Times of the Gentiles and the Times of Israel in his diary in January of 1890, and that President Woodruff signed the Manifesto 9 months later in the same year, which according to Prophecy started the clock ticking for the conclusion of the Times of the Gentiles. (D&C 45:28–30)

Collier's Publishing Co. Order Form

New from Collier's Publishing:

Order Form *Quantity*

Unpublished Revelations Vol. 1, 3rd Enlarged Ed . . . . . $45.00 _____

The Book of Revelations . . . . . $30.00 _____

New Issues *of* Doctrine of the Priesthood

Vol. 14 No. 1; An Open Letter To Dr. D. Michael Quinn, Ex-Professor Of History At BYU, Being A Review Of His Recent Book: *The Mormon Hierarchy Origins Of Power* . . . $8.00 _____

Vol. 28 No. 4: The Early Israelite/Christian Doctrine Regarding The Incarnation of Yahweh And Satan At The Beginning of the World . . . . . $8.00 _____

Vol. 29 No. 4: The Practice of Plural Marriage In the Bible and The Obscuring of the Biblical Text in Passages Relating to Polygamy . . . . . $10.00 _____

Vol. 30 No. 4: The Latter-Day Practice of Plural Marriage Foretold In the Book of Mormon — The Prophet's March 1831 Revelations Regarding Plural Marriage & Eternal Marriage — The Prophet's 17 July 1831 Revelation Regarding Plural Marriage With the Lamanites — The Lord's 1833 Rebuke to Joseph and Emma For Not Having Entered into Plural Marriage, and The Prophet's Subsequent Marriage to Fanny Alger . . . . . $8.00 _____

Vol. 30 No. 7: Celestial Family Union and a Perfect Law of Theocracy, As Taught and Practiced by the Prophet Joseph Smith in his Extended Family Kingdom at Nauvoo, or "The Principle" . . . . . $13.00 _____

Vol. 30 No. 8: A New Amalgamated Text of Joseph's Last Doctrinal Discourse — the Plurality of Gods 16 June 1844 . . . . . $7.00 _____

Vol. 30 No. 9: The Sin of Sodom, or a Biblical Examination Of Homosexuality . . . . . $7.00 _____

Vol. 31 No. 2: The Adam-God Doctrine as Taught in the Bible — Being A Response to Walter Martin . . . . . $14.00 _____

Vol. 31 No. 8: The One Anointed and Appointed and Its Relationship to The Church of the Firstborn and The Kingdom of God, or Council of Fifty . . . . . $12.00 _____

Vol. 31 No. 11: The Whites — The Blacks and The Right of Priesthood — and Racism as Taught and Established by God in the Bible – Part 1 . . . . . $14 .00 _____

Order Form *Quantity*

Vol. 31 No. 12: The Curse Of Canaan, And Who Are The Canaanites, And What Ham Did UNTO Noah . . . . . $7 .00 _____

Vol. 32 No. 1: Regarding the Indian Prophet . . . . . $6.00 _____

Other Hardback Books

Unpublished Revelations Vol. 2 . . . . . $35.00 _____

The Teachings of President Brigham Young Vol. 3 1852–1854 . . . . . $35.00 _____

Manuscript History of Brigham Young 1847–1850 . . . . . $40.00 _____

President Brigham Young's Teachings on The Adam-God Doctrine, Vol 1, an Organized Collection of His Own Statements, by Fred C. Collier; Formerly Published under the Title: *President Brigham Young's Doctrine on Deity, Vol 1* . . . . . $45.00 _____

Kirtland Council Minute Book . . . . . $30.00 _____

Nauvoo High Council Minute Books of the Church of Jesus Christ of Latter Day Saints, Edited by Fred C. Collier . . . . . $30.00 _____

The Office Journal of President Brigham Young — 1858–1863 Book D, edited by Fred C. Collier . . . . . $40.00 _____

Mary Cox Lee — A Remarkable Lady and an Inspired Principle . . . $16.00 _____

Issues *of* ***Doctrine of the Priesthood***

Vol. 1 No. 2: *Re-Examining the Lorin Woolley Story* . . . . . $5.00 _____

Vol. 1 No. 3: *Polygamy in Mexico* . . . . . $6.00 _____

Vol. 1 No. 4: *The Church of the Firstborn & the Holy Order of God* . . . $5.00 _____

Vol. 1 No. 5: *Priesthood & the Law of Succession, Part 1 and 2* . . . . . $6.00 _____

Vol. 2 No. 1: *Unpublished Adam–God Discourses of Brigham Young 1852–1877* . . . . . $8.00 _____

Vol. 2 No. 2: *The Adam–God Doctrine in a Nutshell — The Doctrine as Taught by President Brigham Young in His Own Words;* formerly published under the title: *Brigham Young Speaks* . . . . . $6.00 _____

Vol. 3 No. 1: *The Nauvoo Doctrine Part 1, The Concept* . . . . . $6.00 _____

Vol. 3 No. 2: *The Nauvoo Doctrine in Light of Alma Chapter 13* . . . . . $6.00 _____

Vol. 4 No. 1: *The Trials of Apostles John W. Taylor and Matthias F. Cowley* . . . . . $6.00 _____

Vol. 4 No. 2 *The Political Platform of the Manifesto* . . . . . $5.00 _____

Vol. 4 No. 3; Vol. 5 No. 1; Vol. 5 No. 2 — *President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements Part 1, Part 2, Part 3* . . . . . $20.00 _____

Order Form *Quantity*

Vol. 5 No. 3: *So, You Want Celestial Glory* . . . . . $5.00 _____

Vol. 5 No. 4: *The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It,* 3rd. Enlarged Ed. . . . . $6.00 _____

Vol. 5 No. 5: *The Suspension of Plural Marriage and the Fulfillment Of Prophecy* . . . . . $6.00 _____

Vol. 5 No. 6: *In Defence of Celestial Marriage* . . . . . $6.00 _____

Vol. 5 No. 8: *Polygamy: Its Genetic and Sociological Consequences* . . . $6.00 _____

Vol. 5 No. 10 *Joseph Smith's Grammar & Alphabet of the Egyptian Language* . . . . . $6.00 _____

Vol. 5 No. 11: *Angel of the Prairies* . . . . . $5.00 _____

Vol. 6 No. 1: *Nauvoo Diaries & Writings of William Clayton Part 1 The Temple History Journal* . . . . . $6.00 _____

Vol. 7 No. 5: *Patriarch Benjamin F. Johnson's Letter to Elder George F. Gibbs, 1903* . . . . . $6.00 _____

Vol. 7 No. 8: *Analyzing the Different Orders of the Patriarchal Priesthood* . . . . . $5.00 _____

Vol. 7 No. 9: *Independent Fundamentalists and Their Claims to the Fulness of the Priesthood* . . . . . $5.00 _____

Vol. 7 No. 10: *The Apostleship: Apostolic Succession and the Authority Of the Quorum of the Twelve* . . . . . $6.00 _____

Vol. 7 No. 12: *The Trial of Sidney Rigdon First Counselor to the Prophet Joseph Smith* . . . . . $8.00 _____

Vol. 8 No. 1: *New Light on the Ancient Hebrew/ Christian Doctrine On Deity Part 1* . . . . . $10.00 _____

Vol. 8 No. 2: *The Common Origin of Ancient Hebrew/Pagan Religion And the Demise of Goddess the Hebrew* . . . . . $7.00 _____

Vol. 8 No. 3: *The Matriarchal Priestess-hood & Emma's Right to Succession as High Priestess & Queen* . . . . . $5.00 _____

Vol. 8 No. 4: *Adoption — Law of the Kingdom, Forgotten Doctrine Of Mormonism* . . . . . $10.00 _____

Vol. 8 No. 10: *Answers to Contradictions and Scriptural Problems Relating to the Adam-God Doctrine* . . . . . $5.00 _____

Vol. 9 No. 4: *The Church of the Firstborn and its Formal Organization On April 3rd, 1992; Together with a Brief Summary of Its Principles and Doctrinal Teachings and a Short History of Succession in the Priesthood* . . . . . $10.00 _____

Vol. 10 No. 1: *The One Anointed and Appointed — That One Man Office In the Priesthood – An Open Letter to All Those Who Would be Saints* . $6.00 _____

Order Form *Quantity*

Vol. 12 No. 4: *The Father and the Son the Two Gods of the Old Testament* . . . . . $8.00 _____

Vol. 13 No. 1: *New Light on the Lorin Woolley Story and Early Fundamentalist Beginnings* . . . . . $10.00 _____

Vol. 14 No. 1; An Open Letter To Dr. D. Michael Quinn, Ex-Professor Of History At BYU, Being A Review Of His Recent Book: *The Mormon Hierarchy Origins Of Power* . . . $8.00 _____

Vol. 18 No. 1: *The Church of the Firstborn — It Articles of Faith and a Short History from the Time of Adam to the Present* . . . . .$6.00 _____

Vol. 28 No. 4: *The Early Israelite/Christian Doctrine Regarding The Incarnation of Yahweh and Satan At The Beginning of The World* . . . $8.00 _____

Vol. 29 No. 4: *The Practice of Plural Marriage in the Bible and The Obscuring Of the Biblical Text in Passages Relating to Polygamy* . . $10.00 _____

Vol. 30 No. 4: *Plural Marriage in the Book of Mormon and Early Church History — The Lord's 1833 Rebuke to Joseph and Emma For Not Having Entered into Plural Marriage and The Prophet's Subsequent Marriage to Fanny Alger* . . . . . $8.00 _____

Vol. 30 No. 7: *Celestial Family Union and a Perfect Law of Theocracy, As Taught and Practiced by the Prophet Joseph Smith in his Extended Family Kingdom at Nauvoo, or "The Principle"* . . . . . *$13.00* _____

Vol. 30 No. 8: *A New Amalgamated Text of Joseph's Last Doctrinal* Discourse — the Plurality of Gods 16 June 1844 . . . $7.00 _____

Vol. 30 No. 9: The Sin of Sodom, or a Biblical Examination Of Homosexuality . . . . . $7.00 _____

Vol. 31 No. 2: The Adam-God Doctrine as Taught in the Bible — Being A Response to Walter Martin . . . . . $14.00 _____

Vol. 31 No. 8: The One Anointed and Appointed and Its Relationship to The Church of the Firstborn and The Kingdom of God, or Council of Fifty . . . . . $10 .00 _____

Vol. 31 No. 11: The Whites — The Blacks and The Right of Priesthood — and Racism as Taught and Established by God in the Bible – Part 1 – . . . . . $14 .00 _____

Vol. 31 No. 12: The Curse Of Canaan, And Who Are The Canaanites, And What Ham Did To Noah . . . . . $7 .00 _____

Vol. 32 No. 1: Regarding the Indian Prophet . . . . . $6.00 _____

Bundled Set
of
Hardback Books

100% Retail . . . . . **Total: $346.00** _____

30% Off

30% Discount . . . . . **Total: $242.20** _____

---

3 or More Copies
of
Any Hardback Book or Books
20% Discount

Bundled Set
of
All Issues
of
Doctrine of the Priesthood

100% Retail for 46 Issues . . . . . **Total: $344.00**

40% Discount . . . . . **Total: $206.40** _____

Sub-Total: $ _____

Shipping add 10%, $4.00 Min. $25.00 Max.: $ _____

COD add $3.50: $ _____

Total: $ _____